

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIV

JACKSON, MISS., March 24, 1932

NEW SERIES
VOLUME XXXIV. No. 12

Send in the news from your church. It can be done on a postal card, and other folks will rejoice with you.

—BR—

Dr. R. B. Gunter has been prevented from attending the district missionary rallies this week by a slight attack of influenza. We hope he will be as good as new next week.

—BR—

Maybe the Woman's Page is the first one in The Baptist Record that you read. If you haven't read it, you will find a mighty interesting account of the "contest" among our Baptist young folks on page eight.

—BR—

A prominent business man and well known philanthropist in New York State recently committed suicide, leaving a written statement that his work was done and he didn't wish to wait for the end. Since his death an effort has been made in quarters to glorify him and condone the murder. For murder it was, nothing more and nothing less, that is, assuming that he was rational at the time he took his own life. A man has no more right to take his own life than he has to take anybody else's life. Thou shalt not kill applies to self-murder as well as any other kind of murder. It is only a sign of the moral laxness of our age, that so little protest is made against it. Of course, if a person is insane, the case is different, but deliberate suicide is deliberate murder. And no previous good record atones for it. These things are said because they are true, and to prevent recurrence of this awful crime.

—BR—

A French woman being led to the guillotine, exclaimed: "O, Liberty, how many crimes are committed in thy name!" There are certain words that are used to fool the folks. Liberty is sometimes one of them. Another word of lowly origin that is riding high today is "servant." It's a good word and worthy of high place as long as it is not simply ambition dressed in home spun. A man may proclaim himself "servant of the peepul" when he is merely using the people to further a selfish aim. The pope calls himself "the servant of the Lord's servants," and proceeds to place a triple crown on his own head. The word "deacon" means a "servant," but some of the dear deacons have consciously or unconsciously started on the road to hierarchical government. There are Baptist churches where there is seldom a meeting of the congregation for transaction of any business. They are relieved of the burden and the bother of all that by the deacons. Many a church is never permitted to initiate any business at all, but allowed to consider only such matters as the deacons and possibly the pastor think fit to bring before them. Brother Boyce Taylor thinks that no Baptist church ever apostatized, but one needs only to look around him to see the process today. And that's the way Rome was built. No, it was not built in a day.

SEVEN REASONS FOR A LIBERAL CASH OFFERING IN APRIL

1. To do so is to continue a good habit. For many years Southern Baptists have given more during the month of April than during any other month in the year perhaps with the exception of October. There are two reasons for this. First, as a rule churches are slow starting off the new year. The weather is unfavorable through January, February and often through March. The second reason is that the Southern Baptist Convention closes its fiscal year April 30th and in order to make the best possible report to the Convention emphasis is placed upon collections during April. This will be necessary until all churches with all members come to the regular weekly stewardship basis and make offerings to all causes systematically. Let us see that April this year does not fall behind standards set in other years.

2. The second reason for a liberal cash offering in April is that nearly 1200 out of 1540 churches in Mississippi, missionary Baptist churches, are not contributing anything at all for the work of the Lord beyond their own local communities. Several things are involved here. One is the life of the local church. If these churches continue living at home and forgetting their obligations beyond, they will inevitably become the prey of Holy Rollerism, Seven Day Adventists and other disintegrating so-called religious fanaticisms. We have not thus far found a church which was torn to pieces by parasitical religions that had been actively engaged in mission work. A church which is not surcharged with the mission spirit becomes a victim to all religious diseases. For the life of the churches themselves, offerings should be obtained for the causes beyond their local communities.

3. Another reason for a liberal cash offering in April is that none of the churches which are now making contributions are doing their best. Very few of the members of contributing churches are measuring up to their possibilities and to the standard of stewardship. Furthermore, only a small percentage of the membership of contributing churches makes any contribution at all. This cash campaign in April should stimulate the present givers to larger giving and should enlist every single member in the church who is now doing nothing. Our greatest danger is not the enemies outside of the church, but the indifferent members within the churches.

4. One of the greatest reasons for a large cash offering in April is the fact that we are doing a work which mankind needs, a work upon which his salvation depends and a work which Christ Himself commanded all believers to do. You may trace this out to its final analysis and find that this statement is true. So, obedience to Christ is involved. Rebellion against constituted authority is one of the greatest dangers confronting our nation today. But we cannot expect it to be better so long as the churches which are the light of the world rebel against Christ their

(Continued on Page 4)

CHRISTIAN EDUCATION AND THE MODERN HOME

(By Mrs. W. A. Sullivan, Natchez, by Request of Secretary H. L. Martin)

We have all heard the question, "What is the matter with the modern home?" asked so often that we usually dismiss it with a deprecatory shrug or a regretful shake of the head. But when we stop to consider its mortality rate—how one in every seven marriages contracted in the United States becomes defunct by way of the divorce courts—we are impressed with the importance of finding an answer to that question. From time to time investigations of various kinds have been made in a search for the fundamental causes of this social ill, and the conclusions reached are worth careful consideration.

Some believe they find the answer to this perennial question in a new brand of feminism now sweeping the world,—especially our own country. Women have descended from their pedestals, have come out of the kitchens, and are seeking and finding equality with men in the realms of industry, politics, and morals. The distinctively feminine contribution to civilization—the home—is thereby disintegrating through the working out of the principle expressed in the homely old adage, "You can't have your cake and eat it too."

Others are equally sure the answer is discernible in the present consuming desire for personal freedom, inspired and propagated by most of the modern "Ologies," resulting in a demand for uninhibited self-expression on the part of men and women alike. When husbands and wives seek self-expression in contrary avenues, an ultimate clash is inevitable.

Another answer is found in a rapidly changing moral code. Too many men and women no longer respect or observe marital loyalties and responsibilities. The results are plastered over the front pages of a sensation-loving daily press in such flaming headlines as these: "Wife Kills Rival in Love Nest!" "Husband Slays Wife's Lover—Claims Unwritten Law as Justification!"

Others see in the present divorce evil a reflection of parental failure. Young people of this generation have, too often, been reared without responsibilities or discipline. Life has been a sort of butterfly existence,—a matter of show without substance. They have had no training for co-operation under difficulty, for self-sacrifice under hardship, for unselfishness under adversity. When these unreckoned-with burdens are forced upon their untried backs by unfavorable circumstances,—like the bucking bronco,—their main objective is to be rid of the load.

Whether we altogether agree with these diagnoses, and others of a similar nature, or not, we are forced to admit that the diagnosticians have been considering symptoms readily observable in modern life.

There are some of us so "primitive" as to believe that all these symptoms point to one fundamental cause, which is found outside the range of the delver after scientific truth. God is given no place in many modern homes, and His teachings on the point of home relationships are laughed at as out-of-date. He is retained on the outskirts of life as a convenient standard to swear by, as a scapegoat to whom the "buck" may be passed when disaster lands, or as a wailing wall on which to lean and weep when suffering or misfortune overtakes us.

As there have been various diagnoses of this social disorder, so have there been many remedies suggested for its correction. Judge Ben Lindsay has proposed companionate marriage,—a sort of "satisfaction-guaranteed-or-money-back" proposition in the sphere of human relationships. The weakness with such a remedy is that it does not protect the "goods." The contracting parties may be assured happiness or a restoration of freedom without benefit of clergy or law; but the "goods" returned are damaged "goods,"—lives that are scarred by disillusionment, lowered ideals, loss of respect for the home as an institution and for love as the most potent force in human experience.

Another remedy proposed is the reversal of the modern idea,—a return to the status quo of

a half century ago. Let man again become supreme head of the house; let woman climb back to her pedestal; let children obey the fifth commandment, and the ideal home relationship will thereby be restored. The inadequacy of this remedy is at once apparent. We cannot turn back the hands on the clock of the passing years and undo some of the things that have been done. Thorns are growing with the wheat. To separate the tares of a low moral tone and liberty become license from the elements worth preserving in the new home relationships we must await a seasonal harvest time,—a time when ideas shall have changed to conform to a single ideal of goodness and purity of life.

Another suggests that what the home needs to make it that "corner of heaven on earth" of human dreams, is a return to the practice of self-denial and service in everyday living, relying for results on the promise of the Master: "He that would save his life shall lose it." We of this generation have been so bent on expressing ourselves that we have overlooked the fact that our lives should be documents in which the world sees Him expressed. And as touching human contacts we have chosen to forget that He said, "All things whatsoever ye would that men should do unto you, even so do ye also unto them." The practise of the Golden Rule at home would let God into marriage,—would let His wisdom guide in the solution of problems, His justice speak in the settlement of difficulties, His love soothe in the clash of conflicting personalities, His self-sacrifice inspire in bearing hardship for love's sake.

How may these desired results be best attained? The ideal is beautiful, but is it practical? May God be brought back into the institution of His own founding with healing for its hurts and stability for its existence? We "primitives" say that He may, and this time we resort to the methods of science in suggesting our remedy:

We have observed that many of the new ideas and tendencies now undermining the home had their incipiency in modern secular education. As the wise physician seeks, through the use of serums and antitoxins, to make disease heal itself, so must we look for education for a counteracting remedy for this social malady. We observe that illiteracy is becoming rarer with every passing year; so is respect for the marriage relation. Secular education has already failed to heal this wound it has helped to inflict. Our hope for future healing must be placed in Christian Education,—in schools and teachers that can say with convincing emphasis, "In the beginning God . . . , and "Thus saith the Lord."

It will always be true that "A little learning is a dangerous thing;" and the world has never seen a time when "a little learning" was so widely disseminated. Half-baked ideas of science, religion, and life have led many young people to throw off all the taboos, and to seek self-expression and freedom in ways that lead to ship-wreck. Christian schools may become lighthouses along these dangerous shallows, guiding youth into ways of sound thinking and right living by revealing the rocks that lurk in apparently safe channels.

Christian teachers, only, can counteract the materialism of many theories foisted upon the public as facts in the name of "Higher Learning." Scientific theories are challenging to the intellect, but only a Christian can go back of the test tube to the Great Reality that cannot be measured nor reduced to formulae. The dogma of theology serves the satisfying purpose of giving reason for the faith that is in us, but only one who has met Jesus Christ in personal experience can present religion as "the life of God in the soul." An understanding of the principles underlying life and conduct may help us to the solution of many personal and social problems—but only one who has found the Source of life can introduce it as the channel through which Divinity pours Himself out upon humanity.

On the faculties of our Christian colleges we believe we have men and women who have gone in experience back of science, religion, and life to the Ultimate Goal of all Reality. They are capable of enlarging that "little learning," now

so prevalent, into a fuller appreciation of life's finest values and into a deeper knowledge of truth.

But, in order for this remedy offered by Christian Education to effect the high purpose for which it is designed, there are two essential requirements,—a Christian teacher and a Christian pupil. Our schools have been given "black eyes" by a few well-meaning parents who think the schools have failed in imparting Christian character to some students sent them. These parents overlook the fact that they themselves had seventeen or eighteen years in which to lay the foundation for such a character. If they failed to so build, why blame Christian Education when the edifice erected on sand topples in the first breeze? Christian Education "takes" only on those who have an affinity for it. Our schools offer it to all,—as Jesus offered Himself for all,—but we parents should give the schools an even "break" by sending them Christian sons and daughters to begin their work with. This does not mean that the schools have no evangelistic responsibility; it does mean that the home has greater responsibility which cannot be shifted.

Young Christians who have had the high privilege of sitting at the feet of real Christian teachers for months and years will surely come to understand that a nobler goal than self-expression is cooperation, and a higher law than liberty is love. Homes founded upon this understanding may be expected to weather the storms of modern ideas and become the greatest stabilizing forces in civilization.

—BR—
STRANGE BUT TRUE

(By L. E. Hall, Hattiesburg, Miss.)

It is a fact that if Jesus was in the world today He could not describe conditions as they are more correctly than He told what they would be nineteen hundred years ago. This is also true with the Apostle Paul and other sacred writers. I can prove this to the mind of any candid man or woman who will call and spend twenty minutes with me.

We were told then that in the last days men would be lovers of pleasure more than lovers of God. At least four thousand people pass our home every Sunday. There is no church on the street on which we live. They are not going to church. They are either on business or pleasant bent. They are not on their way to visit the poor or sick. I know of an instance in which an aged member of a church was sick for nearly two months. He was a member of a church, the membership of which was about seven hundred. At one time he was supposed to be dying. He was visited by about ten members out of the seven hundred. One good sister and her daughter went frequently during his illness and carried things which they thought he might need. A few others came several times. No others gave him any attention whatever. God's blessed word tells us that "we know that we have passed from death unto life because we love the brethren." I would like for someone to tell me just how much love is manifested in that kind of treatment. On one occasion the Savior said, "I know you, and I know that you have not the love of God in you." He said that to those around Him then. What would He say now? We are not to love the church of God less because of the shameful failure of many to do their duty. The church at Sardis had only a few names of those who would "walk with Him in white," but it was the church at Sardis just the same. Instead of being alienated because of the failure of so many, we should be all the more loyal to our Master and to the few. The Master is liable to come at any time. He tells us that He will say to thousands on that day, "I was sick and you visited Me not, depart from Me, ye curse."

Will you be among that number?
—BR—

The issues of The Record containing the receipts for the Cooperative Program from all the churches in the State have been sent to the preachers not taking The Record. We hope the brethren who have been getting the paper in this way will send in their own subscriptions and those of others.

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Housetop and Inner Chamber

The churches of Hattiesburg begin a simultaneous series of evangelistic meetings this week.

Born to Rev. and Mrs. Mark Lowrey at Silver Creek, a boy who will bear the name of David Broadus Lowrey. Congratulations.

Dr. C. B. Waller has been pastor of Second Church, Little Rock, for fourteen years. In this time, 2,608 have been added to the church.

Baylor University has just received a gift of \$100,000 from Mr. and Mrs. J. G. Hardin, of Burk Burnett, Texas, to be added to the endowment.

Brother E. C. Williams, of the Sunday School Department, preached the commencement sermon Sunday night for the school at Johnson Station in Pike county.

First Presbyterian Church in Jackson is said to have 700 members and to have given \$11,500.00 to missions and other outside benevolences in the past year. They are good pace makers.

The Southern Baptist Hospital in New Orleans receives property valued at \$21,289.34, mostly in real estate, by the will of the late Mary C. Walkenhorst, of New Orleans.

Dr. S. C. Mitchell, of Richmond, Va., is said to be recovering from a serious illness. Dr. Mitchell was born in Mississippi, taught a while in Mississippi College, but most of his work has been in colleges in States to the east of us.

The first Sunday night in this month Blue Mountain Church licensed young Brother Carroll Landers to preach. He is the only son of Rev. and Mrs. J. A. Landers, of this place, and is at present a student in Union University at Jackson, Tennessee.—C. S. W.

David Jayne Hill died recently in Washington; age 81. He was at different times President of Bucknell University in Pennsylvania, and Rochester University in New York, then minister to Switzerland, and to the Netherlands and Ambassador to Germany.

One thing which makes the cost of publishing a Baptist paper more than it ought to be is the necessity of reminding people that their subscription has expired. Along with your name on every issue of the paper is the date of expiration. This is all that ought to be necessary.

The Western Recorder tells of a Sunday school class of young women among whom was passed a pledge which they were asked to sign promising a personal observance of the Prohibition law. All signed but one, who refused on the ground that she did not believe in mixing politics and religion!

Ladies of Hazlehurst church set a goal of \$100.00 for Home Missions in their week of prayer. At last report it had already gone to about \$135.00. And we heard that the W.M.U. of Brookhaven were setting their mark a little ahead of this. Thank the Lord for the "auxiliaries."

Pastor T. M. Fleming takes charge of Fifteenth Avenue Church in Meridian with fine prospects. He says the people have already made him feel at home among them, and the work starts off well. We welcome him to Mississippi and pray the abundant blessing of our Father upon his ministry.

Brother Reuben P. Brown died last week at Tupelo and was buried at Pontotoc, where he had lived most of his life. He was an active and useful deacon in the church for many years, and had been one of the leading business men of his community. He died at the home of his daughter, Mrs. Kate Love.

Make your SERVICE ANNUITY PAYMENTS the first charge after your tithe upon your income. A little self-denial now is better than suffering later. Go light on the gas now—walking is slow when you are old. Write for information to Thos. J. Watts, Executive Secretary, Relief and Annuity Board, S. B. C., 1226 Athletic Club Bldg., Dallas, Texas.

You will be glad to know that the American Baptist Theological Seminary now has (37) resident students and (6) taking the Correspondence Course under Dr. J. C. Miles, Director. This makes (43) in all, the largest enrollment we have ever had.

Our students need help and our teachers need their salaries. Press the Cooperative Program.
—O. L. Hailey, Sec.

Professor L. Russell Ellzey, Superintendent of the Copiah-Lincoln Junior College, has been elected to Congress from the Seventh District to fill the unexpired term of Mr. Percy Quin, deceased. Mr. Ellzey is an alumnus of Mississippi College, and active in the work of the Baptist church at Wesson. He is one of the best known school men in the State, a man of the highest Christian character, who will be an honor to his constituency and to the State.

The Editor of The Baptist says the favorite poem in his office is:
"Now take it from me," the rhinoceros said,
"Get a hide that is thick, and a horn on your head;
Abandon that highly impolitic dream
Of trying to emulate peaches and cream;
For the world that we live in is cruel and wild;
Even its cities are jungles, my child;
And wherever you go it's apparent enough,
To be healthy and happy, you've got to be tough!"

Some two months ago there was a brief criticism in The Baptist Record of some remarks on the trinity in a radio sermon by Dr. M. E. Dodd, of Shreveport. Dr. Dodd, in writing us recently about it, thanks us for calling attention to the matter. Among other things he says: "It may be, however, that I was unfortunate in the use of certain words and illustrations and that they could be misunderstood. I will clear this up for the book when the proof sheets are sent to me by the publisher."

The world needs today a new book, a good book, on "The God of the Old Testament." And for two good reasons. The rationalists have in their utter ignorance of the Old Testament maligned the character of Jehovah. They call Him "local," and "tribal," and "cruel." This is all born of ignorance. The other reason we need the book is that the purpose of the Old Testament is to set up a standard of righteousness and to show that Jehovah is a God of justice and judgment. This molly coddle, sentimental age, this age of crime, of gangsters, gunmen, of weak-kneed politicians, needs to get acquainted with the God of the Old Testament. Who will volunteer for this service?

We have just read a seven page pamphlet by Evangelist T. T. Martin on "Shall we kill our Mission Boards, Seminaries and Leaders? Shall we take the Bankrupt Law? Shall we remain silent on the Norris Issue?" This is an article reprinted from the American Evangelist of Port Neches, Texas. Brother Martin does not believe in the Gamaliel Method of letting alone, but in the Pauline of rebuking to the face. He does his work well according to this method and we believe that anybody who reads his statement of the case with open mind will see it as he does. Whenever Satan assumes the roll of a messenger of light the peril is greatest to the cause of Christ.

The papers have made much of the fact that a Swedish prince renounced his title to nobility and became plain Mr. Bernadotte, in order to marry a "commoner," the girl he loved. Students of history do not have to go so very far back to discover that his first ancestor to become king of Sweden was Mr. Bernadotte. He was a plain Frenchman who proved a good fighter in Napoleon's army and was made a mareschal and by his master placed on the throne of Sweden. Most of the kings whom Napoleon made didn't stay kings, but this one did. And he's a very good sort of fellow.

A WORD TO YOUNG PREACHERS. Are you young? You are likely to become old or physically disabled. Why not plan wisely against dependency? The Service Annuity Plan is the one door of hope in the Valley of Achor for the great majority of our preachers. The Service Annuity is the most economical plan for preventing future need. It is financially sound. It contributes to a preacher's self-respect to help in providing his own benefits. Unselfish preachers will be happy to cooperate in a plan that will help their brethren. Write for fuller information to Thos. J. Watts, Executive Secretary, The Relief and Annuity Board, 1226 Athletic Club Building, Dallas,

Texas.

One of Mississippi's leading high school superintendents stated recently that, according to his experience, while the graduates of our Christian colleges are perhaps no better equipped in scholarship than those from other institutions, they do as a rule take their work as teachers more seriously, putting into it an "indefinable something" which gives superior quality to their work in the community. "In almost every instance," he said, "we have found that the young leaders who are trained in denominational schools fit in beautifully with both the teaching profession and general community life; they seem to have gathered something that causes them to throw themselves wholeheartedly and sympathetically into the lives of our community." Such words, from one who is himself an alumnus of one of our splendid State schools, should be given careful consideration; they are in harmony with Mr. Frank H. Leavell's idea in his thoughtful leaflet, "The Priceless Plus of the Christian College," which the Secretary of the Education Commission will be glad to furnish on request.—H. L. M.

The celebration of the twentieth anniversary of the pastorate of Dr. H. M. King at Calvary Church in Jackson last Sunday was an event of unusual interest. This is one of three pastorates which Dr. King has had since leaving the Seminary at Louisville. The other two were at Macon, Mississippi, and Chattanooga, Tenn. Dr. King came to Jackson about the same time that the present Editor of The Baptist Record assumed his new duties. Calvary Church has been wonderfully blessed of the Lord. Organized about thirty years ago by W. P. Price, who was a missionary of the Convention Board, the new church built first a frame house on the corner of West Capitol and Lemon Streets. In a few years this building was outgrown and a brick house was erected. In the first ten years the church had three pastors. In the past twenty Dr. King has served with increasing satisfaction to the people, by whom he is greatly beloved. When the second house was outgrown, a lot was purchased further out on Capitol Street and a plant erected which is the admiration of all the Christian people of the city. Here you will find the largest Sunday school in the State and all departments of the church functioning happily. Dr. King is a great pastor and a great Gospel preacher. The church now has about 1800 members and is enjoying a healthy growth. Thirty years ago Dr. H. F. Sproles resigned the care of the First Church in Jackson after serving nineteen years. This was considered a very long pastorate. But Dr. King has surpassed this by one year. The only other full-time pastorate we know which exceeds this in length is that of Dr. L. G. Gates, of Laurel, who has been with the First Church of that city for about thirty years.

Editorials

"ORGANIZED OMNIPOTENCE"

These two words we heard the other day as if they had been accidentally dropped in a public address, and they stuck in mind like a cocklebur on a trouser's leg. Of course, they brought to mind the words of Paul in the letter to the Ephesians about "the church, which is His body, the fulness of Him that filleth all in all;" for the speaker had reference to the church.

But we will have to quote a little more fully from this tribute of Paul to the church (Eph. 1: 1923). He is telling the people about his praying for them. He is praying that they may be enlightened as to their calling, about God's inheritance in them and God's power toward them. As to this last, God's power toward them, he says, "that ye may know what is the exceeding greatness of His power to usward who believe, according to the working of the strength of His might which He wrought in Christ, when He raised Him from the dead and made Him to sit (enthroned) at His right hand in the heavenlies, far above all rule and authority and power and dominion, and every name that is named, not only in this world, but also in that which is to come: and He put all things in subjection under His feet, and gave Him to be head over all things to the Church, which is His body, the fulness of Him that filleth all in all."

We can say about this sentence what could be said of many which Paul wrote, that it is impossible to put more into human speech than is here contained and expressed. This is one of Paul's many universals, for he compasses the universe and includes everything in it, present and future, puts them at the disposal and use of Jesus Christ who uses them for His Church and makes them the instruments for service in His Church.

Now, let us get it into our mind that this is not a sublime example of beautiful rhetoric. There are some things in the Bible so excellent that sometimes we have to be reminded in the words of the angel to John, "These words are faithful and true." They are not simply a beautiful word picture. They are not merely the expression of a holy but impossible aspiration. They are words of prayer to a great God by a great apostle in behalf of a group of God's people. At the close of a prayer similar to this, Paul adds: "Unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the Church and in Christ Jesus unto all generations forever and ever. Amen."

Roman Catholics do not have too exalted a conception of the Church. There can be no conception of it too great. They have a wrong idea of what the Church is. But the New Testament represents the Church as the body of Christ. And Christ is head over all things to the Church. All things exist for it; all power is available for it, and all things are possible to it. The Church can do anything that Christ wants done. It can do anything that the world needs to be done. If it is weak it is because it does not understand its relationship to Christ, its mission and relationship to a needy world; because it has not grasped by faith its possibilities as the agency of God for good in the world. It is in very deed "organized omnipotence."

It is organized in the sense that it is the body of Christ. A body is an organism. It has every organ that is necessary to its health and to its proper functioning. Our bodies are organized to fit their environment, to fit the conditions of the world of which they are a part; air for the lungs, food for the stomach, light for the eyes, sounds for the ear, etc. They are also organized to do the needed work in the world, with hands and feet and tongue. So also the Church which is Christ's body is adapted not only to live in the world, but to serve all the world's needs. And it is empowered to meet these needs.

This means your Church and my Church. All the work that God wants done in the community can be done through the Church, and ought to be. Nothing is impossible to it. This does not mean

that your church should put in sewers, lay pavements and install waterworks and light plants. But it does mean that the Church should make such men as that they will be able to meet these needs, competently and honestly. Dishonesty and incompetency are possible only where the church is not functioning properly.

Everybody knows that the primary work of the Church is spiritual, that is, working on the inside of the man. Make the man what he ought to be and he will make the rest what it ought to be. There is no room for discouragement in the work of a church. Get it deep into the heart that the Church is the body of Christ, the fulness of Him that filleth all in all.

We once knew a good preacher and in some ways a great man. His people loved him and wanted to show their love for him. It was in the days before automobiles became common. To show their love for him they gave him a car. He was mightily pleased and started out to give it a tryout. A few miles on the road something seemed to go wrong. It stopped. He couldn't start it. He got out and looked all around it and under it. But he knew nothing about its mechanism. He was helpless. Perspiration broke out all over him. He frowned and fretted, and fumed. He got hot all over. He threw up his hands. He was helpless. What was he to do? He went to the nearest telephone, called up the dealer and told him to come and get this worthless machine. "What's the matter with it?" "I don't know; but I know it won't run; I've got no earthly use for it. Come and get it." But the trouble was not with the car. It was a perfectly good car. He didn't understand how to run it. And many a time our criticism of the Church and our despair of it is because we do not understand what a wonderful organism it is. It is the purpose of God to make known to the principalities and powers in the heavenly realms, through the Church, the manifold wisdom of God. The Church is organized omnipotence.

—BR—

A MORE EXCELLENT WAY; A ROYAL ROUTE

—O—

In London there is said to be a street called today "Rotten Row," which is an English corruption for the French "Route de Roi." That is a road which took its name from the route traveled by the king has come to be called by a name which is far from descriptive of a royal highway.

Something like this has befallen some fine Scripture teaching. Paul says in opening up that beautiful dissertation on love in First Corinthians, thirteenth chapter, "And moreover, a most excellent way show I unto you." It is the King's Highway, the Royal Road. The way in which God walks, the way in which He bids us walk with Him. And the fear creeps into our hearts that it is a deserted highway. Of course, it is the Way of Love.

Yes, the fear creeps into our hearts that God's people have forgotten to walk in this way. Somehow, the exhortation of Paul sounds dim in our ears, "Walk in love, even as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God for an odor of a sweet smell."

Bear in mind that Paul says it is a way, a road in which we are traveling. It is not an ideal merely. A road is a place in which we plant our feet, a manner of life, the rule of conduct. This determines our whole attitude, our attitude toward every living soul. Love is to govern our feeling toward others, our speech with them, our treatment of them.

It is the antithesis and enemy of self-seeking, self-assertion, self-interest. It wipes out envy and jealousy, it puts out the fires of anger and the spirit of retaliation, it sweetens bitterness and sanctifies ambition. It seeks the good of all men, their present happiness and their eternal welfare.

It is that without which all profession of piety is hypocritical, and all effort at religious service is worthless. Without the fires of love, the altars of sacrifice are cold and pretensions of orthodoxy are forbidding and offensive. The first fruit of the Spirit is love. The first Commandment is love. The one thing that gives value to all things in religion and in life is love. He that loveth not knoweth not God.

(Continued from Page 1)
founder to whom has been committed all authority in heaven and in earth.

5. Another important reason for this cash offering is that the shepherds of so many flocks are not properly shepherding the sheep. They are not giving the flocks a balanced ration. Too many pastors have pet grazing places. Some spend practically all of their time preaching on baptism; others preach nearly altogether on salvation by grace. The result is that the congregations have an unbalanced ration. Hence, they are not symmetrically developed. Like the disciples while the Saviour was upon earth, they are not lifting up their eyes to behold the fields ready for harvest. The shepherd is supposed to be eyes for the flock and the pastor who is not leading his churches in missionary activities is also near-sighted. Such pastors, while they do not own the flocks, use all the wool for themselves. Hence, the Lord's cause suffers. They are in the position of the unjust steward who treated that which was entrusted to him as if it belonged to him. The failure of the shepherd along the above lines results in decreased production of wool. Hence, many of these shepherds are saying today that they are not receiving enough wool to enable them to pay their actual traveling expenses. "When you miss the target, look behind the gun."

6. Another important reason for this liberal cash offering is that our financial credit is impairing our religious credit. We have boasted of our doctrines. Our boasting has not helped, notwithstanding the fact that our doctrines have always been greater than our boasting. But the container has much to do with the sale of the most valuable articles. A beautiful front to a store is often the means of selling inferior articles. But an uncomely front often prevents the sale of most valuable articles. So, if we expect the people to listen when we preach the unsearchable riches of Christ, we must make sure that the background gives the message a good setting. To be explicit, some of the leading financiers of the present time are saying to some of our leading Baptists that our denomination is not handling its financial affairs in a manner which will give us prestige. This is the most serious danger now confronting us. The people have a right to ask why, if our religion is better than that of others, it does not count for more in every day life? We should strive as never before in this day of opportunity to see that the Gospel is not hindered.

7. The last reason we would mention is that our present trials increase our opportunities. We are given the opportunity of demonstrating to the world what our religion will do for us and through us and with us in perilous times. Moses found that what seemed to be the impossible offered the greatest opportunity of his career, up to the Red Sea. Paul learned that his imprisonment had turned out for the furtherance of the Gospel. If we can emerge from this complex situation into which we have fallen, we will have the ears of the world as never before. So many are saying we cannot extricate ourselves. Some Baptists in some States have already surrendered. We have them in our own State who say that we cannot do what we are undertaking to do. All of them are wrong if a sufficient number will have the spirit which Caleb had which was "another spirit." Caleb said, "We can, if God," while the majority said, "We could if no giants." God is willing to make giants of us and grasshoppers of our obstacles so soon as we are willing for Him to have us for His own.

R. B. Gunter.

—O—
Your church ought to be represented at the Southern Baptist Convention. Every contributing church is entitled to one messenger. It will give a healthy tone to the work in your church to have some member attend the Convention. It is a good investment of money and time. If the messenger elected is not able to bear the expense of the trip, the church ought to contribute to this purpose. He represents your church.

—BR—
Rev. Madison Flowers, of Schlater, has been called to the pastorate of the church at Sumner and will be on the field by the end of this month. These people have made no mistake.

Thursday, March

NEW PRESID

On Monday, Dr. T. E. Rose, presented in T. E. Rose, of Mississippi V. Dr. T. E. Rose, the Board of T. E. Rose, College, introduced student body gathered at the make his initial

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Dr. Robert Church, spok city in exten Holcomb.

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Chalybe ed Rev. Tho He has acc This is a fir pah County here. This S. W.

NEW PRESIDENT OF WOMAN'S COLLEGE

On Monday, March 14, Mr. W. E. Holcomb was presented in Tatum Court as the new President of Mississippi Woman's College.

Dr. T. E. Ross, Sr., who has been President of the Board of Trustees since the founding of the College, introduced Mr. Holcomb to the entire student body and the college friends who had gathered at the Chapel to hear the new President make his initial address.

Every interest of Hattiesburg and South Mississippi was represented in giving to President Holcomb a warm welcome, and in pledging to him cooperative efforts in leading the college to enlarged usefulness.

Before the beginning of the program, Mr. Holcomb made a tender and gentle gesture. Leaving his seat on the rostrum, he asked Mrs. J. L. Johnson to accompany him to the platform. As the two walked to their seats, the audience expressed their pleasure in vigorous applause.

Professor N. L. Roberts, of the Bible Department of the college, conducted the devotional reading for the occasion Joshua 1:1-9.

Mayor W. S. F. Tatum, who had given material assistance at the founding of the college twenty years ago, who had kindly encouraged Dr. J. L. Johnson, the late leader of the college, and who had given wise advise in the early days of the college, was the first to extend to Mr. Holcomb on behalf of the city of Hattiesburg a sincere and heartfelt welcome.

President Claude Bennett, of the State Teachers' College, and Superintendent W. I. Thames, of the city schools, representing the educational interests of the city, expressed personal affection for the new President and pledged to him whole-hearted cooperation in the new work which he was assuming.

On behalf of the business interests of the city of Hattiesburg, Mr. H. O. Hoffman, President of the Chamber of Commerce, told President Holcomb that Woman's College was a great asset to the city of Hattiesburg, and wished him well in the leadership which he had accepted.

Dr. Roberts, of the Court Street Methodist Church, spoke for the Christian churches of the city in extending cordial greetings to President Holcomb.

Dr. Dawson Phelps, head of the History Department of the college and Miss Mae Detherage, President of the student body, concluded the welcome addresses with pledges of cooperation on behalf of the faculty and students.

After the addresses of welcome, Dr. T. E. Ross, Sr., presented Mr. Holcomb as the President of Woman's College in these words:

"In looking for a President the Board sought a man of Christain character, fully formed; a business man; a leader who can weld into a great coordinating machine the forces of our Christian Education here at Woman's College. The Trustees believe W. E. Holcomb more than fills the requirements we desire, and now it gives me great pleasure to present to you your new President."

In his initial address President Holcomb, in the words of the Editor of The Hattiesburg American, "clicked" from the moment he got up and in timely, well-phrased words, he expressed appreciation for the welcome which he was being accorded; and he stated in brief and interesting fashion some of the fundamental things upon which his very life is founded."

With his characteristic humility and earnestness, President Holcomb built his initial address around the following quotations from God's word:

1. Hitherto hath the Lord helped us. I Sam. 7:12.
2. I am with you always. Mat. 28:20.

—BR—

Chalybeate Church (Tippah county) has called Rev. Thomas Siler, of Lebanon, Ky., as pastor. He has accepted and will move on the field soon. This is a fine field and a great opportunity. Tippah County Agricultural High School is located here. This school has about 175 students.—C. S. W.

Convention Board Department

R. B. GUNTER, Corresponding Secretary

WISDOM AND KNOWLEDGE

It has been said that wisdom is that which knows what to do with knowledge. We recently heard a prominent man say that he believed that the newspapers are responsible for nine-tenths of our trouble. This reminds us that knowledge is sometimes a dangerous thing. It is dangerous unless accompanied by wisdom. The papers give out knowledge, but often there is indiscretion. Knowledge which does not help somebody should not be passed on. Wisdom knows when to pass it on. If the wisdom of the papers were equal to their knowledge, conditions would be far better than they are.

One of our greatest Bible scholars said recently that one trouble with so many people was that they knew so much which was not the truth. But a person is not always a blessing after he knows the truth unless he knows how to use the truth. Shakespeare said the devil can quote Scripture for his own purposes. Truth in the hands of an unwise person can sometimes do harm.

Wisdom is doubtless common sense. Someone has well said that "Common sense is that sense without which all other sense is nonsense." A sufficient supply of the Holy Spirit will produce wisdom.

DEBTS

Charles Haddon Spurgeon said that the three greatest enemies to man are dirt, debt and the devil. We shall mention only one of these enemies, that of debt. We find nowhere in the Scripture authority for making debts for the Lord's work. We do find authority for paying them, for we are to owe no man. The writer does not believe that the Lord has led us in the making of our present debts. But there is no doubt but what if we would follow Him they would be paid, all of them, even though we have nothing left when they shall have been paid. There is, however,

(Continued from last week)

Longview	W. T. Darling, Blue Springs, Miss.
New Prospect	W. M. Brown, Pontotoc, Miss., R 3
Piney Grove	J. S. Grubbs, Randolph, Miss.
Randolph	J. S. Grubbs, Randolph, Miss.
Spring Hill	C. R. Nelson, Toccopola, Miss.
Toccopola	L. F. Haire, Algoma, Miss.
Wallfield	G. W. Wages, Blue Mtn., Miss.
Zion	J. A. Landers, Blue Mountain, Miss.
Troy	L. C. Riley, Okolona, Miss.
Turnpike	T. H. Winters, Algoma, Miss.
Shady Grove	J. S. Grubbs, Randolph, Miss.

PRENTISS COUNTY

Gaston	
Baldwyn	A. M. Overton, Baldwyn, Miss.
Booneville	J. D. Thompson, Booneville, Miss.
Osborne Creek	E. Prentiss
Pleasant Grove	Magnolia
Thrasher	Mt. Olive
Wheeler	Mt. Zion
Caver	Oak Hill
Crowder	J. R. G. Hewlett, Charleston, Miss.
Darling	F. Q. Crockett, Tunica, Miss.
Dundee	S. W. Rogers, Rosedale, Miss.
Friars Point	
Jonetown	
Lula	Robert E. McCully, Lula, Miss.
Marks 1st	L. S. Cole, Marks, Miss.
New Hope	J. A. Ousley, Tutwiler, Miss.
Rich	R. E. McCully, Lula, Miss.
Sledge	J. R. G. Hewlett, Charleston, Miss.
Sunflower	S. P. Goree, Clarksdale, Miss., R 2
Wildwood	
Walnut	L. S. Cole, Marks, Miss.
Morton	W. L. Meadows, Morton, Miss.
Harperville	J. H. Street, Harperville, Miss.

ever, no good reason for losing everything we have, for we are able to pay them. The first essential is the will to do it.

CORRECTIONS

The heading for the list of churches with pastors and addresses in The Baptist Record March 17th should have read: "1179 Churches Making No Contribution to Budget or Designated Objects During February 1932," instead of January 1932.

The following corrections are made in the names of pastors:

CARROLL COUNTY

Carrollton Church	No Pastor
Vaiden Church	No Pastor
McCarley Church	G. W. Riley, Clinton, Miss.
Harmony Church	L. D. Sellers, Carrollton, Miss.

COPIAH COUNTY

Damascus Church	G. H. Gay, Clinton, Miss.
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JASPER COUNTY

Antioch Church	J. W. Rooker, Sylvarena, Miss.
Bethel Church	disbanded
Decedar	T. J. Harper, Newton, Miss.
Dushau Church	disbanded
Heidelberg Church	R. S. Gavin, Meridian, Miss.
Louin	C. T. Johnston, Clinton, Miss.
Lake Come	W. A. Roper, Meridian, Miss.

LAWRENCE COUNTY

Arm Church	No Pastor
Oakvale Church	No Pastor
Vanilla Church	No Pastor

MISSISSIPPI ASSOCIATION

Centerville Church, S. G. Pope, Pastor, was by error included on list of non-contributing churches when they made a contribution in February of \$28.69.

NESHOBIA COUNTY

McDonald Church	L. P. Petty, Newton, Miss.
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SCOTT COUNTY

Branch	L. V. Young, Beach, Miss.
Jerusalem	M. C. Kitchens, Forest, La.

SCOTT COUNTY

Bethlehem	M. G. Hughes, Ludlow, Miss.
Branch	A. A. Kitchens, Beach, Miss.
Clifton	C. S. Moulder, Hattiesburg, Miss.
Hebron	
Hillsboro	J. L. Hughes, Lake, Miss.
Homewood	C. J. Purvis, Newton, Miss.
Hopewell	J. W. Kitchens, Beach Miss.
Jerusalem	M. C. Hughes, Ludlow, Miss.
Lake	J. L. Hughes, Lake, Miss.
Liberty	J. W. Kitchens, Newton, Miss.
Line Creek	D. W. Moulder, Forest, Miss.

RANKIN COUNTY

Mt. Creek	Wayne Alliston, Jackson, Miss.
Hickory Ridge	B. A. McCullough, Florence, Miss.
Dry Creek	B. A. McCullough, Florence, Miss.
Clear Branch	W. S. Landrum, Clinton, Miss.
Briar Hill	W. A. Hewitt, Jackson, Miss.
Antioch	C. C. Caraway, Clinton, Miss.
Bethel	C. J. Olander, Brandon, Miss.
Clear Creek	D. J. Miley, Polkville, Miss.
County Line	B. H. Bintern, Puckett, Miss.
Concord	D. W. Moulder, Forest, Miss.
Fannin	W. P. Davis, Clinton, Miss.
Galilee	D. J. Miley, Polkville, Miss.
Leesburg	A. A. Kitchens, Beach, Miss.
Liberty	J. W. Lane, Clinton, Miss.
Mizpah	E. H. Dearman, Clinton, Miss.
Mt. Pisgah	H. W. Bradshaw, Pelahatchie, Miss.
New Prospect	W. L. Meadows, Morton, Miss.
Oakdale	H. H. Bethune, Newton, Miss.
Rehobeth	A. A. Kitchens, Beach, Miss.
Richland	A. W. Talbert, Jackson, Miss.
Rock Bluff	D. J. Miley, Polkville, Miss.
Rock Hill	J. H. Lane, Clinton, Miss.
Union	A. W. Talbert, Jackson, Miss.

(Continued on Page 11)

Thursday, March 24, 1932

REPORT OF SHIH YU BIBLE INSTITUTE

(This seems the Lord's way out of school difficulties in China.—Editor)

The difficulties of 1930-31 have been somewhat different from those of former years, but we praise our Father that His guiding hand has led us safely through them all.

For the past four years there has been much apprehension in regard to the future of Mission Schools. Every year the Government has made its announcement that Mission Schools would have to register with the Government or close. Every fall we would open the school and go on undisturbed. However, this fall, we saw because of local conditions, that we would have to register or close. To register would mean that Jesus could not be the Life and Center of the school as He had always been, so we closed the school. The Lord then put it on our hearts to open a Bible Institute for women and girls. There would be no objection to this kind of a school. The announcements were sent out, and the first week of August the pupils began coming. Here they came! Old women, young women, mothers with babies, grandmothers, little girls, older girls, and all to the number of 160! We had pupils from nursery and kindergarten to Junior High School and experienced Bible women. They came from the city, from the country, wearing homespun or the latest style in dresses. Imagine our joy to be able to teach the Word of God to these who are to be the future home builders and leaders in our churches. Miss Ward has joined us in giving her whole time to the work except two classes of Bible she teaches in the Boys' school.

While this is a Bible Institute, we have taken in children of evangelists, and wives of the evangelists who were not Christians, and a few of the many who have begged so hard for their daughters to come under Christian care and training. This gives a splendid opportunity for the personal work classes to put in practice what they study. Our hearts have rejoiced to see what we feel is the beginning of a revival brought about by girls in the personal work class. The early hours of the morning have found girls up with their classmates in the prayer room, helping them to confess their sins and be set free from the power of the evil one. Then the confessions that have come to us of stealing, lying, backbiting, criticising, etc.

Although the Board cannot give us any appropriation for this work, we are going to look to the Lord to keep this Bible Institute open and give the women and girls of Interior China a chance to prepare for the Lord's service.

—Zemma Hare.

Kaifeng, Honan. Jan. 1932.

—BR—

A GOOD NEIGHBOR

(By Warren L. Steeves, D.D., Waterloo, Iowa)
Text: "Who is my neighbor?" Luke 10:29

Many times we hear the expression, "He is a very good neighbor." How descriptive is that sentence. It seems to tell the whole story of a man's relationship to his fellow men. The people who live on your street nearby know you far better than the man who works beside you in the shop, the store or the office. They know your hobbies and habits. They see you fixing the automobile or mowing the lawn. There is a constant influence going out from your life. This influence may be such as to help another life to its best expression.

I have often thought of the truth of the text: "Woe to him that is alone when he falleth, for he hath not another to help him up." Our neighbors are our best friends because of their mutual expressions of helpful service, and when we have our neighbor's confidence we feel that it matters little what the outside circle may say about us so long as these remain true in every respect. They understand us and the others at a distance do not and this makes all possible difference.

However, there is a broader neighborliness than that we find in simply the folks that live on our street. We are thinking of those we meet in the experiences of life as we pass by in the world. It may be chance acquaintance in a social or busi-

ness way; but we feel the companionship, and when troubles or difficulties of any sort arise, we turn our thoughts to them. By some unaccountable law of association, we are drawn together. Our natures seem to help each other and there is a wonderful feeling of dependence upon these whom we know as friends. In the hustle of our present life, I wonder if we take time to be real neighborly? When we turn into our street at night, can we take time to stop and visit for a few moments with the folks, or when we are working about the yard, fixing the shrubbery. Do we seek to walk to business in the morning with our friends, or is it too great an effort to do so? In other words, are we willing to pay the price of real neighborliness?

Now we must not narrow our horizon of true neighborliness, for surely there is a relationship we must exercise to those who never saw our faces. They have need, they have a demand upon our sympathy and love. We must give if we would receive. There is no position of neutrality that we can maintain. The priest and the Levite were condemned for what they did not do. The Good Samaritan was commended for what he did do.

If we would have good neighbors, we must be neighborly. This applies to individuals and nations as well.

"Give to the world the best you have,
And the best will come back to you."

—OBJECTIVES OF BLUE MOUNTAIN

(By Rosewell G. Lowrey, Dean, Blue Mountain) As a contribution to Christian education and especially to the education of women in denominational colleges for women, the faculty of Blue Mountain College has formally adopted the following statement of objectives:

"Blue Mountain College hopes to modify the behavior, point of view, skills, equipment, appreciations, personality, and character of its students in the following ways:

A. "By making them responsible and effective citizens of their community, the State the nation, and the world.

"A better understanding of human nature, a broadening of sympathies, a knowledge of political and social machinery and problems, and a sane, historical perspective increase the worth of a citizen to his community. But the nation and the world need many citizens who have attained these equipments to furnish 'the effective and formative agencies which are needed in a society that is driven it knows not whither by forces of unprecedented strength and violence.'

B. "By equipping them for full and worthy home membership in the various relations of women to the home.

"Eighty-one per cent of Blue Mountain College graduates marry. The relation of these women to their homes is that of home-maker. The cultural level of the home, its religious atmosphere, its attractiveness, and its economic status are wholly (or partly) within their keeping. So is the physical, mental, and spiritual health of their children.

C. "By helping them to develop their personalities toward fullest possibilities.

"Physical health and development, training for social contacts, and development of special talents and abilities all may be important to happiness and usefulness. The acquisition of intellectual interests of a non-vocational nature is especially important to a woman because of the confining and limiting nature of house work.

D. "By equipping them for economic independence.

"Vocational guidance, vocational training, elementary budgeting and accounting, and acquaintance with elementary principles of economics are involved in this objective.

E. "By building up their Christian character and life, including improvement both in spiritual relationships and also in technic of Christian service.

"Spiritual relationships include relationship to God and to mankind. The technic of Christian service includes a working knowledge of the Bible, acquaintance with the doctrines and organiza-

tional machinery of the student's chosen church, specific acquaintance with the method of operation of one or more local church organizations in which women may be called to work, and acquaintance with the technique of personal Christian service."

—BR—

GREAT WORDS OF THE BIBLE

(By Harry L. Spencer, Hattiesburg, Miss.)
KAPHAR AND THE MERCY SEAT

There are three words in the Old Testament which are translated forgive: Nasa, which means to lift up or away; Salack, which means to send away or let go; and Kaphar, to cover. Then there are three words in the New Testament that are translated forgive: Apoluo, which means to loose away; Charizomai means to be gracious to; and Aphiemi, which means to send or let off or away; all of which with their various shades of meaning describe the doctrine of forgiveness in all its fulness of meaning.

Our concern here however is with the word Kaphar which, with its rich meaning and its most sacred uses in the Bible, is of profound interest to every student of the Scriptures. First of all it is translated forgive in Psalms 78:38, "He being merciful, forgave their iniquity." Literally covered their iniquity with blood. Also in Jer. 18:23, where the prophet prays with reference to his enemies: "Forgive not their iniquity." The literal meaning of this word may be seen in its use in Gen. 6:14, where God commanded Noah to build the Ark, saying, "And shalt pitch (kaphar) it within and without with pitch," a noun form of the word being translated pitch. Simply an example of the practice of creosoting wood in the days of Noah.

But we find further that the term in the Old Testament translated Holy of Holies or the Most Holy Place is but a translation of one of the forms of this same word. It is Beth Hakkaphereth, and means literally The House of Covering. It was here that the High Priest came only once each year with the blood on the Day of Atonement.

Then the term in the sixteenth chapter of Leviticus translated Atonement or Day of Atonement as in Leviticus 23:27 is also another form of this same word Yom Hakkaphurim, and means literally The Day of Covering, the most sacred day of all days in the Old Testament Calendar.

Then again that precious term so often used in speaking of the Grace of Christ, "The Mercy Seat," as used in Exodus 29:36; "And thou shalt make a Mercy Seat (Kiphoreth) of pure gold"; is another form of this same word and means literally, A Covering, a covering for the ark of the covenant, symbolizing the covering of our sins by the Blood of Christ.

In Numbers the term "Ram of the Atonement" in chapter 5, verse 8, is also a translation of this same word and means literally ram of covering; which is a type of the Savior who is the propitiation not only for our sins but for the sins of the whole world. Thus we find in the heart of this word the sweetest story ever heard; that of the Covering of human sin by the blood of Jesus Christ.

—BR—

MUSINGS OF A CHUMP

Mrs. Lotta Boloney is on a veritable rampage again. She demanded that our pastor have nothing to do with the aid society; and that nobody be allowed to make any money for the church unless they worked under her direction. The pastor acceded to her request. Then the women commenced quitting the society till she has only two or three who work with her. She says: "Of course, I won't spend my valuable time attending missionary programs, ladies class meetings and other hen parties. Such silly things are beneath the notice of one so capable and wise as I am. The pastor is to blame for the women not working with me, and he's got to resign, too." What a pity! She is just a plain fool and does not know it.

Yours truly,
—A. Chump.

Thursday, March

A VITAL

(By William The Bible, the authority or rel all sincere belie ends all contro opinion or dou learn God's wil and having lea inalienable priv earnest, prayer kind of difficul pages will lead peace. Nearly tional troubles lect of God's were more nobl they received t and searched t things were so

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God's will c in this comm dom of God, a things shall The interests erence over a His will that In seeking t directions.

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A VITAL BUT NEGLECTED DUTY

(By William James Robinson, A.M., D.D.)

The Bible, the inspired word of God, is the only authority or religion that Baptists recognize. To all sincere believers it speaks with a finality that ends all controversy. Whenever differences of opinion or doubts arise our chief concern is to learn God's will, as revealed in its sacred pages, and having learned it, we should esteem it an inalienable privilege to obey it. The neglect of earnest, prayerful Bible study leads us into every kind of difficulty, but the diligent perusal of its pages will lead us into paths of righteousness and peace. Nearly all of our personal and denominational troubles are directly traceable to the neglect of God's word. Its study exalts. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so" (Acts 17:11).

Wise men give things of highest importance chief consideration. God is the supreme arbiter of our welfare here and of our eternal destiny, therefore, to know and do His will is our chief concern. To be indifferent to His will invites His displeasure; and to defy Him is to challenge His power. The truly wise man will avoid each of these alternatives and strive to do His will cheerfully. The God-directed life may not always be one of ease, but it will always be void of dis-honor, shame and remorse. The Lord's servants are sometimes sorely chastened, but it is for their good.

Which are the Lord's chief commandments? "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:37-40). This is the starting point in the service of the Lord. Just as an error in a mathematical calculation makes all the rest of the calculation erroneous, so an error in the observance of either one or both of these commandments makes all subsequent service defective. Above everything else, God wants the fullest measure of love we are capable of bestowing. Give Him this and all His demands will be satisfied. But, remember, love is active. It does things. It bears fruit. Wherever love is its evidence abounds. No unmistakable evidence of love proves its absence. Sin always increases in the same ratio that love decreases. Without love all else is nothing in God's estimation.

God's will concerning our activities is expressed in this commandment: "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6:33). The interests of the Kingdom must be given preference over all personal or other interests. It is His will that all we do must be done for His glory. In seeking the Kingdom we must follow His directions.

"He gave some, apostles; and some, prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11, 12). Since Jesus is called "the Chief Shepherd," it logically follows that pastors are "under shepherds." His regard for His ministering servants is expressed in these words: "Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent me" (Jno. 13:20). It is also true that whoever rejects Christ's ministering servants rejects Him and His Father also. He so vitally identifies Himself with His ministers that whatever good or evil is done to them He regards as done to Himself.

The Holy Ghost appoints the Lord's servants to their respective fields of labor. "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood" (Acts 21:28). Disregard for this function of the Holy Ghost is largely responsible for the deplorable condition in

our churches. Let the Holy Ghost lead in locating pastors, and then give them the deference due them, and our churches will prosper.

To God's word again. Paul says: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? **** Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel" (I Cor. 8:11, 14). This divinely imposed obligation is inescapable. A living for a minister should be such as to meet his necessities, make him efficient, give him reasonable prestige and a fair opportunity to make "provision for a rainy day."

Good ministers of Jesus Christ are the chief necessity of every community. No community ever has, or ever will be truly prosperous without them. God has ordained that this shall be true and He rejects every community that rejects His ministering servants.

God has decreed that our obligations to Him shall take precedence over every other obligation whatsoever. This applies specifically to our financial obligations. All men, both saints and sinners, owe their "first fruits" to Him. The sinner rebels against this demand, but the saved man accepted this obligation in His regeneration.

Wherein has each church member accepted an obligation to give financial support to pastors, and agreed that this obligation shall take precedence over all other financial obligations? First, by accepting the Bible as a complete and perfect rule of faith and practice. Second, by voluntarily joining the church, for every church covenant contains this obligation. Third, in baptism we declare our death to sin and purpose to walk "in newness of life." Fourth, gratitude, for through the ministry of the Word we were saved. Fifth, our sense of honor compels us for the welfare of our community demands. Other evidence could be presented to prove that we are both divinely and voluntarily obligated to financially support our pastors, but this is sufficient to establish the claim.

Are we able to fulfil this obligation? We most assuredly are! God requires it; therefore, we are able to do it, and cannot afford to hesitate. We simply must weigh necessities against luxuries. A necessity is that which is "Indispensably requisite: essential"—(Standard Dictionary). Luxury is "Any article that ministers to pleasure and yet is not necessary to ordinary comfort"—(Standard Dictionary). If we will adhere to this rule every one who is an earner can contribute as the Lord requires to the support of pastors. They are a vital necessity.

Very much of the furnishing and maintenance of our homes is luxury. The same is true of our food, raiment and other distinctly personal expenditures. Tobacco, radios, bridge-lamps, musical instruments, jewelry, many automobiles, and other articles possessed by multitudes of church members, but too varied to name, are luxuries. Church members spend millions of dollars on unnecessary amusements, particularly picture shows, social clubs, travel, baseball and other follies. "They are lovers of pleasure more than lovers of God! having a form of Godliness, but denying the power thereof: from such turn away" (II Tim. 3:4, 5).

Seventh Day Adventists, a notably poor but thrifty people, are tithers and in addition to supporting their pastors, maintain several colleges and hospitals, give fifty cents per capita each week to foreign missions. We far surpass them in financial ability, but evidently not in faith and the grace of giving.

Why is it that many Christians scrupulously pay every just secular obligation promptly, and then utterly repudiate the divine obligation to support their pastor? Are such men really honest? Would they pay their secular debts if they could avoid doing so? This is a question of honor. But can a child of God act otherwise than honorably? If it is a disgrace to repudiate secular obligations, is it not worse to repudiate sacred ones?

Not a few pastors are suffering sorely today because many to whom they minister are spending what they should pay for the support of their pastors, and more, for luxuries. "But whoso hath

this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I Jno. 3:12). It is hard to believe such persons are children of God.

In times of prosperity approximately only one-third of our church members contributed creditably to pastoral support. Now not so many. No wonder God is displeased. Let every one pay as God prospers him and all will be well.

God's ministers are not objects of charity. They are His noblemen and worthy of the highest honor.

Kansas City, Mo.

—BR—

To those interested in the progress of education one of the most interesting spots in our State is the site, at old Washington, near Natchez, of what is believed to have been the first college distinctively for women in all the world. Only a few ruins remain of the old property. A bronze tablet, marking the site, is inscribed, "Site of Elizabeth Female College, First Woman's College in America, chartered on February 17, 1819, to confer degrees on women. Named in honor of Elizabeth Roach, through whose generosity the college was made possible. Audubon was on the faculty." A visit to this historic spot, in company with Dr. and Mrs. W. A. Sullivan, will long be remembered with pleasure.—H. L. M.

—BR—

Former Governor M. R. Patterson, of Tennessee, writing recently for the Memphis Commercial Appeal, said, "Our worst depression is not caused by lack of money or unemployment, but it is of that intangible, moral kind from whose ill effects it is harder to recover than from financial losses." He is right; and the only guarantee against a recurrence of such conditions is spiritual. Credit may be restored, banks may reopen, markets may improve, business may revive; but only as our people shall get right—and keep right—with God, will enduring recovery be effected. In bringing about such results, "Christian education" must play a prominent part. Only such well-rounded development as includes not only the body and the mind, but the spiritual faculties as well can produce the right sort of citizens; and only the really "Christian" school is permitted and prepared to give such training.—H. L. M.

—BR—

With all the countless friends of Mississippi Woman's College, we congratulate the trustees of the college in securing Mr. W. E. Holcomb, of Tupelo, as President of the college. No wiser selection could possibly have been made. As a man, a student, an executive, a teacher, a platform speaker, a Christian, President Holcomb seems uniquely qualified for the important task to which his brethren have summoned him. He is widely known and highly honored throughout the entire State, enjoying the confidence not only of Baptists, but of numbers of others as well. At Woman's College he will find difficulties and problems confronting him, of course; but he will find also challenging opportunities for glorious and far-reaching service. Through the splendid, sacrificing cooperation of those connected with the institution, Woman's College has made for itself a large place in the life of our denomination and of the world; may the Father's choicest blessings abound upon it as, under the new leadership, it shall continue to honor God and serve humanity.—H. L. M.

—BR—

Dr. W. W. Hamilton, President of the Baptist Bible Institute in New Orleans, made a tour of South Mississippi this week at the invitation of Dr. Gunter in the interest of the Cooperative Program. Accompanied by his wife, he drove to Jackson Friday, met a large group of students of Mississippi College at Clinton on Saturday morning. He preached at Brookhaven on Sunday morning and at Hazlehurst on Sunday night. Monday he was at Columbia, where a conference was held, attended by pastors and workers from all nearby churches. Tuesday was spent at Liberty in a conference with representatives of churches in that district. We had the pleasure of hearing one address which was a strong appeal for support of the entire denominational work.

State W. M. U. Convention April, 5-7, Columbus, Miss.

DO NOT FAIL TO SEND YOUR NAME TO MRS. OSCAR BURRIS, 621 SECOND STREET, COLUMBUS, MISS., IF YOU ARE EXPECTING TO ATTEND OUR STATE CONVENTION APRIL 5-7. LET US BE PROMPT ABOUT THIS, THAT OUR HOSPESSES MAY KNOW HOW MANY TO PREPARE FOR.

W. M. U. CONVENTION

Tuesday Evening—7:30

Meditation	
Hymn	
Special Music	Choir
Devotional, "He"	Dr. Franks
Special Music	Violin Solo
Welcome	Mrs. Geo. Ford
Response	Mrs. Hal Ellis
Appointment of Committees	
Announcements	
Special Music	Quartette
Address.....	"Streams That Change Destinies"
	Mrs. W. J. Cox
Organ Meditation	

Wednesday Morning—8:30-9:20

Conferences	
Stewardship	Mrs. Herman Dean
Personal Service	Mrs. Ned Rice

9:30

Meditation	
Hymn	Jesus Shall Reign
Devotional	"Shall"
In Royal Service:	
In Our State	Corresponding Secretary
	Young Peoples Secretary
	Field Worker
	Office Secretary
In Royal Service:	
In Our District	District Chairmen
Special Music	Duet
	Mr. and Mrs. Andrew Puckett
President's Message	
Election of Nomination Committee	
Announcements	
Hymn	Jesus Calls Us

11:30

Address.....	"World Witnessing in the Homeland"
	Miss Emma Leachman

Meditation

Wednesday Afternoon—2:00 O'Clock

Hymn	
Reading of Minutes	
The Radiance of Our Silver Anniversary:	
Royal Service	Mrs. J. E. Williams
Y.W.A. Goals	Grace Bush
Training School	Mrs. J. L. Johnson
Kingly Messages	The Baptist Record
	Dr. P. I. Lipsey
Building the King's Highway	Personal Service
	Stewardship
	Mission Study
Quartette	
"The King's Recruits"	Margaret Fund
	Mrs. D. M. Nelson
Address	Dr. R. B. Gunter
Memorial	Mrs. L. P. Quinn

5:30

Silver Supper for Y.W.A.'s.....Baptist Workshop

Wednesday Evening—7:30

Young People's Session	
Meditation	
Hymn	
Devotional	
Special Music	Myrtle Rose Letts
Address	"Look—Lift"
	Mrs. W. J. Cox

Thursday Morning—8:30-9:20

Conferences	
Young People's	Miss Frances Landrum
Mission Study	Miss Margaret Buchanan

Our Young People's Column

"We should pay to the church as well as pray for the church."

Indeed, we believe this, and you would, too, if you could have heard our twenty-six contestants in our State Stewardship Declamation Contest at the First Baptist Church, Jackson, last Saturday, March 19. It was simply wonderful to hear the Scriptures quoted by Sunbeams, the talks memorized by Juniors, and the original essays written and given from memory by the Intermediates and Y.W.A.'s. We were so happy to have seven of our eight districts so well represented by the following boys and girls:

District I. Mrs. L. R. Williams, Young People's Counselor; Martha Jo Miles, Durant, Sunbeam. Juanita Mulligan, Wesson, Junior. Markey Murphree, Brandon, Intermediate. Hazel Brown, Durant, Y.W.A.

District II. Mrs. J. A. Anderson, Young People's Counselor. Hilda Jean Jones, Belzoni, Sunbeam. T. D. Rice, Belzoni, Intermediate. Helen Holmes, Indianola, Y.W.A.

District IV. Mrs. J. N. Berry, Young People's Counselor. Jimmie Street McElwain, Ripley, Sunbeam. Jack Garrott, Tupelo, Intermediate. La Verne Brown, Blue Intermediate. Hazel Brown, Durant, Y.W.A.

District V. Mrs. Jack Seitz, Young People's Counselor. Annie Veasey, Longview, Sunbeam. Erleete Edwards, Longview, Junior. Willie Sue Lewis, Starkville, Intermediate. Oleen Thaxton, Starkville, Y.W.A.

District VI. Mrs. W. W. Willis, Young People's Counselor. Dorothy Shepherd, Electric Mills, Sunbeam. Annie Dorothy Shields, Meridian, Junior. Dorothy Hellen, Lake, Intermediate G.A. Laverne Goodson, Lake, Y.W.A.

District VII. Mrs. L. G. Gates, Young People's Counselor. George Jenkins, Luce- dale, Sunbeam. Dorothy Ball, Lyman, Junior. Martha Ellen Hurst, Laurel, Intermediate. Maurine Jordan, Gulfport, Y.W.A.

District VIII. Mrs. S. A. Williams, Young people's Counselor. Hilda E. Hughes, Gillsburg, Sunbeam. Dalpha Walker, Gillsburg, Junior. Charlene Fallin, New Hebron, Intermediate. Marie West, Brookhaven, Y.W.A.

Each boy and girl just did beautifully, and many hearts were happy and proud of them. But especially do we wish to congratulate the winners: Martha Jo Miles, Durant, Sunbeam, District I. Dalpha Walker, Gillsburg, Junior G.A., District VIII. Jack Garrett, Tupelo, Intermediate R.A., District IV. Laverne Goodson, Lake, Y.W.A., District VI.

The Sunbeam, Junior, and Intermediate were awarded beautifully bound Bibles by Miss Frances Traylor, our State Corresponding Secretary of Woman's Missionary Union. The Y.W.A. winner was awarded a quaint little suitcase filled with good wishes in view of her trip to Ridgecrest, N.C., she will have given to her by her District where she will represent Mississippi in the Declamation Contest of the Southern W.M.U.

9:30

Meditation

Hymn

Special Music.....Mrs. Sparks and Lillian Sparks
Devotional....."Reign"

Mrs. G. W. Riley

Missionary Message.....Miss Emma Leachman

Reading of Minutes

Reports:.....Baptist Bible Institute

Southwestern

Training School

Reports:.....Baptist Hospital

Baptist Orphanage

Report of Committees:.....Credential

Courtesy

Nominating

Resolutions

Announcements

Meditation

Adjournment

BR

COLUMBUS, "THE FRIENDLY CITY"

(By Mrs. W. R. Sparks, Columbus, Miss.)

Surely nature was in her most versatile mood when she planned the Tombigbee Valley, through which flows the ever winding river of that name, with a history replete with legend and tradition. Here rich, fertile fields reach down to its waters; there it flows at the base of steep, rocky bluffs and sweeps proudly through majestic banks to the sea.

Nestling securely in the very heart of this beautiful valley, 165 miles southeast of Memphis, Tenn., 100 miles west of Birmingham, Ala., and 275 miles northeast of New Orleans, La.—is the thriving city of Columbus, Miss. Here man and nature working together for more than a century, have produced a city whose achievements loom large in the educational, agricultural, industrial, and political life of the nation.

Columbus,—a progressive, growing city today, is an old community with a story varied, thrilling and romantic. Splendid colonial homes abound. From the very beginning, this city was noted for its social refinement. For many years it has borne the name of "the Friendly City," which was bestowed upon it by its visitors.

Columbus has very modern convenience, spacious shaded streets, bordered with quiet, dignified homes and beautiful flower gardens, a business and shopping center that bustles with life. For many years, Columbus has been important as an educational center. In this city was established in 1821 the first free public school in the South—Franklin Academy (now Franklin Grammar School). Here is the home of a nationally known State college—Mississippi State College for Women. Columbus has strong banks, a finely appointed theatre and auditorium, excellent hotels, cafes, and tea rooms, beautiful churches of many denominations.

Last year when the news reached us that the State Baptist W.M.U. Convention would meet in our city in April, 1932, we were most happy indeed. Happy that it should be our privilege to entertain this important body of State Baptist work, and happy that this Convention should come to us during our Centennial observance of our First Baptist Church.

The First Baptist Church has been selected for the meeting place of this Convention. This church is very conveniently located, being situated only two blocks away from the main business district. Together with the recently completed Educational Building, it faces west on North Seventh Street, an entire block. It is famous for its architectural beauty.

Women of the Mississippi Baptist Woman's Missionary Union, Columbus, "the Friendly City," bids you welcome.

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The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building
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R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send us your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our Advertising Department is in charge of Jacobs & Company, Clinton, S. C. Soliciting Offices: E. L. Gould, 118 East 28th Street, New York, N. Y.; Franklin E. Wales, 6th Floor Marquette Bldg., Chicago, Ill.; E. A. Samuelson, 300-306 Coca Cola Bldg., Kansas City, Mo.; G. H. Ligon, 421 Biltmore Avenue, Asheville, N. C.; J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.

East Mississippi Department

By R. I. Brelan

Notes and Comments

A recent letter from Mrs. J. H. Page, of Oakland, says: "Our B.Y.P.U.'s have planned a Training School beginning March 28th and running through April 1st." Oakland has some real active unions.

A letter from my good friend down at West, Deacon C. E. White, had the following to say relative to the work in the West Church: "We are doing very well in a religious way. We have had to retrench somewhat, due to the stressful conditions. I hope a brighter day will soon dawn, and that the lessons which we are learning at such a dear price will not soon be forgotten."

Deacon W. C. Hodges, of Scuna Valley Baptist Church, fell and broke his hip last week and has been in the hospital for some days. This mishap is greatly regretted by all who know him, as he is one of our best men and most faithful deacons. May he soon be well.

The W.M.U. of North Carrollton Baptist Church has renewed their activities since the rally day there in January. Miss Willie Reeves, one of the high school teachers, has organized the Y.W.A., Mrs. C. L. King was already doing good work with the Sunbeams, and now Mrs. E. E. Barnum is organizing the G.A.'s and the R.A.'s. This will make them an all-round Union. Mrs. H. E. Perry is President and Mrs. T. M. Stepp is Secretary of the Union. Our State workers will be welcome any time that they will come.

A letter from Deacon T. T. Gooch, Oakland, says: "Our work in the church is moving on pretty well. We have good attendance at Sunday school, have a fairly good Senior B.Y.P.U., and a good Junior B.Y.P.U." Glad to have this cheerful word from this good church.

It is with deep regret that I learn of the burning of the new Baptist church at Coldwater, in Neshoba county. The building cost some \$6,000.00 and was only partially covered with insurance, it was reported.

Baptist History

After an absence in South Carolina for two years, Rev. Richard Curtis and his companions in exile returned to the Natchez country. This territory had passed into the possession of the United States in the meantime and so there was religious liberty granted to the citizens. When Mr. Curtis came back he was an ordained minister with full powers and authority to organize a Baptist church in the Natchez country.

It is related that when these exiles returned to their home community it was Sunday and the people were congregated at the church for services. The wife of Richard Curtis was at church and did not know that her husband was in the community. She did not see him when he went up into the stand as she was busy with the children. The first she knew that he was in the community was when he arose in the pulpit to begin his sermon. She was carried out of the house and restored, and Mr. Curtis went on with his sermon. It was a meeting after two long years of separation and the suddenness of his arrival was too much for the happy wife.

Soon after the return of Curtis the congregation met in conference and proceeded to organize a church. Rev. Richard Curtis presided as Moderator. This must have been, says Mr. Buck, in the fall of 1798. This was known as Salem Church and stood among the upper branches of the South Fork of Cole's Creek, in Jefferson county, on what is still known as the Salem road. Their usual place of immersion was in Harper's Fork, a little to the south of the church.

This was the first Baptist church, and perhaps the first Protestant church organized in the Mississippi territory. The name Salem meant peace, which signified that the little band had found peace from their enemies at last. This was soon followed by other Baptist churches which will be mentioned later.

ORDINATION SERVICE

It was the privilege of the Baptist Church of Cleveland to set apart, for the full work of the Gospel Ministry, on last Sunday, Bro. Dolfis Hardin. Bro. Hardin has been for the past session President of the Baptist Student Union in the Delta State Teacher's College and an active worker in the local church. He is a young man of sterling qualities and gives great promise of filling a large place in the activities of the Kingdom.

The Examining Council was arranged by the pastor. Bro. R. S. Howard, of Skene, was elected as Chairman. Pastor Chastain, of Shaw, Pastor Burson, of Shelby, Pastor Morgan, of Skene, and Pastor Boston, of Clarksdale, with deacons from these respective churches questioned Bro. Hardin in respect to his Christian experience and call to the ministry.

Dr. Boston preached the ordination sermon, Bro. Howard led the prayer and the pastor delivered the charge.

Bro. Hardin has been called to serve a church a short distance from Cleveland.

I. D. Eavenson, Pastor.

IOWA

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The Iowa Baptist State Convention has laid special stress this year on Evangelism. The plan was to have an employed evangelist for the State, but on account of the unforeseen financial and economic conditions, the committee who had this in charge recommended to the Convention that the employment of an evangelist be postponed indefinitely.

Dr. Warren L. Steeves was asked by the Convention to set up and lead twenty Evangelistic Conferences to be held in various sections of the State. Some of them were three-day conferences with various preachers preaching, and others in smaller centers, were one-day conferences. Some of these, however, extended over an entire week.

The result has been uniformly successful and a splendid atmosphere of evangelism has been created throughout the entire State.

Rev. J. T. Parker, pastor of the First Baptist Church of Shenandoah, Iowa, was the Chairman of the Evangelistic Committee.

Many churches are holding evangelistic services now and have been during the entire winter.

BR

SUNDAY SCHOOL ATTENDANCE

MARCH 20, 1932

—o—

Jackson, First Church	845
Jackson, Calvary Church	1,006
Jackson, Griffith Mem. Ch.	439
Jackson, Davis Mem. Ch.	378
Jackson, Parkway Church	227
Jackson, Northside Church	81
Meridian, First Church	802

Offering \$45.15

Laurel, First Church	610
Laurel, West Laurel Church	447
Laurel, Second Ave. Church	304
Laurel, Wausau Church	63

Columbus, First Church	804
McComb, First Church	489

B.Y.P.U. Attendance March 20, 1932

Jackson, Calvary Church	216
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Jackson, Griffith Mem. Ch.	213
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Jackson, Davis Mem. Ch.	164
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McComb, First Church	130
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Columbus, First Church	169
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BR

CLARKSDALE

—o—

Sunday, March 20th, was Red Letter day for Clarksdale Baptist Church. Nearly 400 in the Sunday school. Capacity of auditorium packed at the morning service, and 5 additions to the church. A good crowd at the evening service. Ninety-nine at the general assembly of the B.Y.P.U. Mrs V. E. Boston is the capable and efficient Director of the B.Y.P.U.

The W.M.U. has an average attendance of 80, and is doing fine work. We are grateful to our Heavenly Father to say that the work here is very encouraging in every respect. We have held a Sunday school institute, with three of the State workers teaching the different

branches of the Sunday school work and 75 people taking the work.

Then we've held a rally of the North Delta Section of the State, with a good representation from each county in the district in attendance. This Rally was in the interest of the Every-Member Canvass. Dr. Gunter was with us, and brought a great message. Dr. Fred Brown was to have been here, but was prevented on account of sickness.

Both these meetings have been a great blessing and inspiration to us.

Next week we will have a B.Y.P.U. training class which, we are sure will be productive of good.

Best of all, there is growing a fine spirit of progress and cooperation in all departments of the work, under the leadership of our beloved and efficient pastor, Dr. V. E. Boston. To God be all the praise.

May The Record continue its good work among us. Sincerely,

—A member of Clarksdale Baptist Church.

BR

MAN—OBJECT OF HIS CREATION

—o—

On Sunday night, March 6th, Rev. G. W. Riley, of Clinton, delivered an address on Prohibition at McCarley on the subject, **Man, The Object of His Creation**. After reading and commenting on the fellowship Scriptures, Gen. 1:26-27, Eccl. 12:13-14, Isa. 43:7, Matt. 22:37-38, I Cor. 6:19-20, the speaker said that according to the Bible, man was created for "God's glory." The discussion was based on the following propositions: 1. Whatever helps to prepare man to best "glorify God" and serve his fellowman should be retained and maintained at whatever cost. 2. Whatever hinders man's best preparation for glorifying God should be eliminated at whatever cost to himself or others. 3. Does strong drink help man physically, mentally, morally and spiritually to best measure up to the purpose of his creation? If so, then it should be maintained with penalty for neglect. If not, then it

should be forever eliminated for the good of man and the glory of God. But the following Scriptures and historic facts prove alcoholic drinks, the open saloon, the blind tiger, and the soft drink parlors to be man's most formidable foe! What does strong drink do? (1) It dethrones reason and destroys manhood: Prov. 20:1 "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." (2) Strong drink brings poverty and want: Prov. 23:20-21 "The drunkard and the glutton shall come to poverty" (Hab. 2:15). (3) The demon drink brings trouble and sorrow. Prov. 23:29-30 "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine." (4) The demon drink brings spiritual doom: Prov. 23:32 "At last it biteth like a serpent and stingeth like an adder!" I Cor. 6:9-10. "Nor thieves, nor covetous, nor drunkards shall inherit the Kingdom of heaven!" (4) Should the Eighteenth Amendment be repealed? Many voices cried out, "No!" The whole audience stood in solid vote for the Eighteenth Amendment, and sang "Oh! How I Love Jesus."

The Sunday School Department

SUNDAY SCHOOL LESSON FOR MARCH 27, 1932

—o—

(By L. D. Posey, Jena, La.)

Subject: Jesus Risen from the Dead.
Golden Text: But now is Christ risen from the dead, and become the first fruits of them that slept. I. Cor. 15:20.

Scripture for Study: John 20:11-20; for supplemental study, John 20:1-31, and the accounts of the resurrection as given in the other Gospels.

Time and place: Sunday, April 17, A.D. 30, somewhere near Bethany, where Jesus was buried in Joseph's new tomb, then in Jerusalem, probably in the upper room, where Jesus and His disciples ate the passover, and He instituted His supper.

Introduction

The date just given is not according to the date given in the published Sunday school literature; but I am writing what I believe to be the truth as I find it, whether it fits man's theories or not. I am responsible to God and not to man for the proclamation of His truth as I find it revealed in His word. The date given harmonizes with everything connected with the resurrection. No other date will. The Holy Spirit is not the Author of confusion.

All Bible scholars know that there is no Greek word in the New Testament that can be correctly translated "Easter." All this "Easter" bosh had its origin in connection with the heathen worship of "Ester," the goddess of spring; and is one of the outgrowths of Romanism. How sad to think that evangelical Christians will put such stuff in their Sunday school literature, and their "swell Easter services" in their churches.

The Lesson Studied

"Love" is one of the oldest and most common of human emotions, yet a young mother's love is just as ardent today as was that of Eve when her first child was born. Likewise, the resurrection of Jesus is one of the oldest and most studied of Christian doctrines; yet it is ever a fresh fountain of joy to the new born soul into the family of God. Jesus, our elder brother, has risen from the dead, and is alive forever more. And because He lives, we shall live also.

I have never been able to agree with the "standard" interpretations of that expression of Jesus on the cross, when He said, "It is finished." To my thinking, He had no reference to the finished work of redemption, but to the suffering required in that work. Evidently, as our Great Highpriest, He had to fulfill the type in that as in the passover lamb. The highpriest once each year, after having made his offering for himself and the people, then went alone into the holy of holies, and presented his offering there; so, Jesus must rise from the dead and ascend unto the Father and present Himself there in the Holy of Holies, and be accepted by the Father before the work of redemption was

complete. Jesus, speaking to Mary at the sepulcher, said, "Touch me not; for I am not yet ascended unto the Father; but go unto my brethren and say to them I ascend unto My Father, and your Father, and to my God and your God." John 20:17. He afterwards commanded Thomas to touch Him. Then why the difference, if not for the reason just given?

No historical fact is better authenticated than the resurrection of Jesus; though that and His virgin birth are the most hated by the world of any of the tenets of the Christian religion. But why? Because the most vital. Remove either one and all other doctrines must fall. But even the proof of the virgin birth depends upon the resurrection. If the virgin birth is true, then the resurrection is a natural consequence. But, if Jesus did not rise from the dead, then He is not the son of a virgin, not the Son of God, and therefore, not able to save sinners. As long as the devil can keep people from believing these cardinal doctrines, he has a strangle hold on them; they cannot be saved.

Not only is the resurrection of Jesus the central truth in revelation, but it is the one that gives vitality to all the other doctrines of the Bible. If Jesus rose from the dead, then that is the greatest of miracles, and shows Him able to perform any miracle. If He rose from the dead, then He is God, and could and did create the universe by commanding it to be, and it came forth. He knows all things. Therefore, all He has told of heaven, hell, eternal life and eternal death are true. Not only so, but being God, He is able to pay the price of man's redemption, and name the conditions on which man can and must be saved, if saved at all.

But to me one great and glorious truth revealed to us, even guaranteed by the resurrection of Jesus, is the resurrection of our own bodies, and in some way and some measure like unto His risen and glorified body. In that also, we see the complete redemption of the whole man as the work of redemption in Christ Jesus. Furthermore, at the resurrection of our bodies, and thereby the redemption of the whole man, the whole creation will be redeemed from under the curse of sin which followed as a result of Adam's sin. Paul says, "For the earnest expectation of the creature (creation) waiteth for the manifestation (unveiling) of the sons of God. Rom. 8:19. At that time the devil will be dispossessed of that which he secured through leading man to sin.

In view of the foregoing facts, and when we think of the glorious doctrines sustained and made certain by the resurrection of Jesus, what a shame that it is associated with the worship of the heathen goddess of spring; with "spotted Easter Rabbit Egg Hunts" in Baptist Sunday schools; with the wearing of "spring hats" and new clothes; with "Easter Style" parades in cities, and the many other ways this most sacred of events in the history of the hu-

man race is commercialized and turned into merchandise for purely worldly gain. No wonder God is chastising the world, when nine-tenths of the people do not believe this most glorious and vital doctrine, but use it for mercenary purposes.

Finally, if Jesus rose from the dead, and He did, then He is God, and knows the end from the beginning, and is fully able to make good all the promises made in regard to His personal bodily return to the world, and ruling it from his father David's throne in Jerusalem. As Christians let us do all in our power to hasten that glad hour when the universe shall hail Him as King of kings, and Lord of lords. When He shall have the praise to which He is entitled.

—BK—

A BAPTIST BIBLE INSTITUTE EXPERIENCE

—o—

(By Miss Sue Delle Wilkes, Student)

On a Sunday afternoon, after going to my room tired, sleepy, and with a severe headache, feeling as though I would rather be shut in from the outside world, one of the girls called up the stairway and asked me if I would substitute on an assignment at Shakespeare Park. At first I refused, and then it seemed as though I heard a voice saying, "Will you not go and speak to some lost soul?" The thought came that it was now too late, that the bus had already gone, and still I felt that urgent call. I ran down the stairway and was out the door as the bus was leaving. The driver for some reason looked back, and seeing me, stopped, knowing from my expression that I wanted to go.

When we arrived at Shakespeare Park there was no one present, due to the fact that it was cold and beginning to rain, so I suggested to the leader that we go over to a street corner where there was shelter. Instead of the usual number (six), only three workers were present to conduct the service, the leader, the pianist and I. We stopped on the street corner where some negro boys were having their shoes shined for an afternoon outing. Soon after our service began the boys became interested and seemed to forget that they had stopped for a shoe shine.

Among that small crowd there were two nicely dressed boys who had a more earnest look on their faces, and at the close of the service these boys (ages seventeen or eighteen) stood waiting as if they had questions in their hearts concerning the Word of God. It was customary for me to deal only with those of my own sex, but feeling that urgent call I started toward them as they reached out for me to give them a Gospel. I knew that I must speak, and I went nearer and began questioning them. In return they questioned me: "What

GRAY'S OINTMENT

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must I do to be saved?" I tried as best I knew how to present the plan of salvation, and with the help of the Holy Spirit led them to Christ. What a joyous occasion it was for me to see them go away, two pals who had lived such sinful lives, reading the little Gospels!

—BR—

GROWTH OF MISSIONARY BAPTISTS

—o—

(From a sermon delivered by A. R. Adams, Second Church, Greenwood)

It is not a century ago that the Baptist people in the United States were a poor, ill-educated and subordinate group. They divided on the subject of missions. And this resulted. After less than twenty years from that division the unmissionary portion of them had not grown in any way. During another forty years they not only did not grow, but they shrank in numbers, material wealth, intellectual influence, spiritual force. They continue to shrink until now. But a feeble trace of the Primitive Baptist Church can be found on our soil. But the missionary group within twenty years had increased by some 900 per cent. In the next forty years they increased by some 300 per cent. They continue to grow. But not in numbers only. They are a people of schools, an educated ministry and great general intelligence. Most of all, they have a spiritual vigor that thrills to the ends of the earth. Men wait with eagerness to know what the Missionary Baptist Church does and intends in many and widely distant places throughout the world. Obeying Christ about missions has made her great, and the same thing is making other bodies of Christians great. This, then, is the law of churchly power. Obey the great commission and become mighty. Neglect the great commission and die.

—BK—

"Thankful! What have I to be thankful for? I can't pay my bills."

"Then, man alive, be thankful you aren't one of the creditors."

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To half pint of water add one ounce bay rum, a small box of Baro Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Baro will not color the scalp, is not sticky or greasy and does not rub off.

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BAPTIST BOOK STORE, 502 East Capitol St., Jackson, Mississippi

Thursday, March 24, 1932

(Continued)

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Belen

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Berea

Harve

Mt. Olivet

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Pulaski

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(Continued from Page 5)

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(Continued on Page 14)

The Children's Circle

MRS. P. I. LIPSEY

My Dear Children:

I'm sure you notice how many nice letters we have this week. That is partly because I put in very few last week, having Miss Juanita's long one, but it is also because we have had more written than has been usual lately. There is one particular letter that I am giving first place to this week, too. You have not forgotten the "B.B.I. Girl," of whom we used to speak so often, and for whose support for two years in the Baptist Bible Institute we gave our money so gladly, and whose picture was once on our Page, and so much admired? I'm sure you have not forgotten her, Miss Gladys Andrews. This particular letter is hers, and she gives us a great piece of news, as you see, that she is married! To be sure, when you remember her picture, that is not very surprising, is it? You will want to read her letter, and find out who her husband is, where they live, and all about it. When I write to her, I'm going to ask her to write you a special letter of your own, and I'm sure she will.

Let me call your attention also to a very short letter from a "Friend," who encloses \$4.00 in bills for our two causes! Doesn't it look like "the depression" must be going off? Anyway, our depression is very much relieved for the time. I'll feel cheerful enough about our contributions, perhaps, to give you a report of them next week.

One thing more. We are falling down badly on the Bible Stories. Now, I think it is good for you to study the Bible Story in the Bible, and then write it in your own words. But it looks like you are not cooperating with me much along that line. What's the matter? Don't be afraid to speak out, my dears. With love from Mrs. Lipsey.

Bible Study No. 12: March 24th
Jesus and Nicodemus: John 3:1-23

Nicodemus was a modest, reserved cautious man, a member of the Sanhedrin, the great council of the Jews, composed of seventy-one members. He was also a Pharisee, one of the leading religious parties of the Jews. He was much impressed by the miracles of Jesus, and felt that he must talk with Him personally. Whether or not he was afraid to go to Him openly, I do not know, but if he felt an open visit would be dangerous, it was a bold thing for him to go at all. We believe from John 19:27, that the Apostle John had a home in Jerusalem, and Jesus perhaps was staying with him, sleeping in the guest-chamber on the roof. To this room, Nicodemus might come by an outside stair. Here also, the night wind, to which Jesus refers in His talk to Nicodemus might be blowing with sufficient force to make Him notice it and use it for illustration.

New Orleans, La.
1220 Washington Ave.
March 5, 1932.

Dear Mrs. Lipsey:

Just a little note from the one who used to be your B.B.I. girl of the Children's Page of The Baptist Record. I have been thinking I would write to you, but have been very busy and have neglected to do so.

I know you have been wondering where I am and what I am doing, etc. Well, I am still here in New Orleans. But I have changed my name from Gladys Andrews to Mrs. L. A. Stagg, Jr., for I am a Baptist Preacher's wife now. Mr. Stagg is a Theological student here at B.B.I. He is also a cousin to Mr. Harry Stagg, who is one of the Trustees from New Mexico. I was married to Mr. Stagg last summer. How

happy I am now to have the wonderful privilege of working here in South Louisiana, a great mission field. My husband has two half-time churches here in South Louisiana and what a wonderful opportunity I'll have this summer in putting on Study Courses in W. M. U., Sunday school and B.Y.P.U. work.

I shall always be grateful to you for making it possible for me to get this wonderful training here at B.B.I. Now I have reconsecrated and rededicated my life and all that I am and hope to have to His service, and to glorify Him in all that I am and have.

I love you and appreciate you more than I can ever express in mere words for what you have done for me. Pray for me that I may be of great service for my Lord and King.

Believe me to be always,
Sincerely and gratefully,
(Gladys Andrews) who is now
Mrs. L. A. Stagg, Jr.

—o—

Kosciusko, March 9, 1932.

Dear Mrs. Lipsey:

May we join your Circle? Our names are Inez Bell and Alice Roberts. We sure enjoy reading The Baptist Record, especially the Children's Circle. We go to school at Thomastown, and have the best teacher. His name is Mr. James Whelon. School will be out in three weeks. We'll send some money next time we write. We go to Sunday school nearly every Sunday. With love,

Alice Roberts
and Inez Bell.

I don't recall that we have any members in our Circle, girls, from Kosciusko, and we are glad to have you on that account and for your own sakes. New members are always welcome.

—o—

Tillatoba, March 8, 1932.

Dearest Mrs. Lipsey:

Here I come again. Thought as I haven't written to you in quite a while, I'd drop you a few lines to let you know that I haven't forgot you. I have been having chills ever since last summer. Seems like I can't get them broken. Besides the chills, I have been having the troubles I used to have. My mother isn't any better. She has been worse in some ways for quite a while. We have moved out on the public road and people passing at all times passes the time off for both of us. But the noise makes mother awfully nervous. My sister, Gladys, has been to the hospital in Memphis twice in the last six months and will have to go again soon. My father had the misfortune of breaking his finger not long ago. So you see, we have lots of bad luck. But, of course, we are thankful that things are not any worse. Mrs. Griffin, if you see this I have my friendship quilt pieced. It sure is pretty. I will close for this time. Give my love to everyone. Remember us in your prayers. Love,

Audra Cook.

We are certainly sorry to hear all been having such a bad time, Audra dear. I hope there are better times before you.

—o—

Rienzi, March 1, 1932.
Dear Circle Friends
and Mrs. Lipsey:

Here I come from the hills to see you all. This sure is pretty spring weather. The little boys around here are going bare-footed all this week, and the birds are building their nests: seems as if spring is here. We worked in the garden Saturday. I, too, would like to see that pretty play house. I get the little girls would like to play in it, wouldn't you? I have been busy this week

and I have worked and worked. How many of you would like to draw? I do what I do like and mother said that is all I will do. Mrs. Lipsey, my pen seems to run away this fine morning, and if you see it at your house, get up a switch and run it back to my house. Ha! Ha! Good bye, as I have to go to school now.

Your Circle Friend,

Evelyn Perry.

What do you think about spring now, Evelyn? Our thermometer went down to 20 degrees once last week. I think the little boys must have gone back into their shoes and stockings. I'm glad to see the wind getting into the South again.

—o—

Leland, March 4, 1932.

Dear Mrs. Lipsey:

I am seven years old and had my birthday party Saturday. I like school fine. I got a good report. I was glad to read about the playhouse and the lovely flowers. I am sending fifty cents to B.B.I. and fifty to the orphans. This is the first letter I have ever written. With love,

Mary Adelyn Milam.

Well, Mary Adelyn, we certainly appreciate it, and I could read it easily. Thank you so much for the money. Give my love to your grandmother, whom I think I used to call Addie, while she called me Julia. Ask her if that is true.

—o—

Greenwood, Miss.

1005 Story Ave.

March 7, 1932.

Dear Mrs. Lipsey:

I am a little girl five years old. I have a little cousin who is more than a year old, and so sweet. My daddy travels and is home weekends. My mammy reads to me your and the children's letters in The Baptist Record. I enjoy them so much. I go to Sunday school and church. I visit my aunt Ruth there in Clinton and hope to see you some time. Am sending two dimes for the little orphans. Your little friend, Joanne Stuart.

I remember seeing you at your aunt Ruth's, Joanne, about a year ago, when I went to see your "mammy," grandma. Have you still got the curls you had then? I remember sweet baby brother, too. Thank you for the money, and give my love to grandma.

—o—

Liberty, March 6, 1932.

Dear Mrs. Lipsey:

I am a little girl 9 years old. I was nine February 14th. I am in the fourth grade. My teacher's name is Miss Camille Robinson. I like to read The Baptist Record. I have 3 brothers and one sister. She is 13 years of age. She is in the eighth grade. I like to go to Sunday school and church. Our school will go on a month longer. We are going to have a play at the end of school. I am a fairy. There are about 32 in it. I wish I had some money to send you, but have not. Love,

Merle Bellue.

I'm expecting you to send us some when you have it, Merle, but I appreciate your letter now. I'd like to see the play, and the fairy.

—o—

Clarksdale, March 7, 1932.

Orphanage \$2.00

B. B. I. 2.00

\$4.00

Friend.
Thank you most heartily, dear Friend, for your generous gift. Won't you write us a letter next time?

—o—

Blue Mountain, March 7, 1932.

Dear Mrs. Lipsey:

After a long delay, will write you again. I guess you thought I'd forgotten you, but I have not. I have been helping mother with the house work since school is out. We had only four months on account of not having enough money. We had a little snow Saturday; the first we have had this winter. I sure did hate to see it turn so cold; we were having such fine weather. I guess all of the flowers will be killed. My

6 6 6

LIQUID - TABLETS - SALVE
666 Liquid or Tablets used internally and externally, make a complete and effective treatment for Colds.

Most Speedy Remedies Known

dear grandmother was taken away on September 19, 1931. We lived in the house with her and my grandfather. She was almost seventy-five years old. She was in the hospital two weeks. I was sorry to hear of Dr. Johnson's death. I am sending ten cents (10¢) for the orphans. My little sister went to school almost every day this session. She sure likes to go. I was thirteen January 15. I sure had a rainy birthday. Well, I must go. Love to all.

Inez Dickerson.

P.S.—My grandfather was surprised to see my letter in the paper before, and I want to surprise him again.

Yes, Inez, we have been having some pretty harsh spring weather. I hope it is nearly over. It is sad to lose a dear grandmother, but I feel sure she was ready to go. So much obliged for the money.

—o—

Wesson, March 8, 1932.
Dear Mrs. Lipsey:

My school will be out in two weeks after this week. I have been sick and have had to be out of school about a week. Mrs. Lipsey, my teacher, who had been teaching me, named Mrs. Lowe, quit teaching. So for the last month of school I've got Miss Tillman for my teacher. I like them both very much. I see daisies blooming all around and yet it's cold today and was cold yesterday, too. You see buttercups and all kinds of flowers blooming everywhere, yet it's cold. I will be nine March 27th. I am planning to have a birthday party. My birthday's on Easter Sunday. I am enclosing a dime for the orphans. I feel sorry for them because they have no mother or father. —A member of the Circle,

Lura Beth Clark.

My birthday is very near yours, Lura; March 24th. I hope you will have a happy day, and a grand party. We are grateful for the money.

—BR—

BOYLE

—o—

The Monthly Business and Social meeting of the "Faithful Workers" Bible Class of the Boyle Baptist Church had its regular meeting at the home of Mrs. W. B. Alexander Monday evening, March 14th, at 7:30 with Mrs. W. E. Fortenberry as joint hostess. The class was called to order by the President, Mrs. W. J. Hayes and the following program was given:

Class Song "To the Work"
Prayer Mrs Deaton
Scripture The Eighth Psalm

The report from the Secretary, Mrs. J. R. Collins, showed eight members with a 100% record under the six point record system for the preceding month, and three with honorable mention with grades of 97 1/2%. These members were: Madames Beaver, Fortenberry, Fry, Hayes, Hill, Massey, Perry, Alexander, Deaton, Kelly and Collins.

Mrs. Massey and the Group Captains had glowing reports to make of their months work of visiting and getting new members. Fine reports were given by Mrs. Janoush and Mrs. Deaton.

After the business meeting games planned by Miss Willye Sherman and Eunice Sherman were enjoyed by all and delightful refreshments were served at the end of the games.

—W. B. Alexander, Jr.

B. Y.

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PONTOTOC EN

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

CORRECTION IN CONVENTION PROGRAM

The State Sunday School and B.Y.P.U. Convention program has one error that we want to correct. The program announces that State Teacher's College was to furnish the exhibit on the work of the Instruction Committee, and no mention is made of the Social Committee or Blue Mountain College. Blue Mountain College was asked to furnish the exhibit on the Instruction committee and State Teacher's College was asked to make the exhibit on the Social Committee.

MALVINA ORGANIZES SENIOR UNION

Again our number of unions increases with the addition of a senior B.Y.P.U. recently organized at Malvina. This time it is a senior union and Miss Ruth Warren is secretary and reports the union to us. Congratulations, Malvina!

ITTA BENA ENJOYES WEEK WITH MISS DURSCHERL

March 6-11 proved a most helpful week for the Itta Bena B.Y.P.U.'s. Miss Durscherl had the pleasure of serving them and was the entire faculty of four classes each day. In addition to teaching four classes a day, she spoke each day. This is the first time it has been our privilege to serve Itta Bena, and they, under the leadership of their enthusiastic pastor, Dr. W. E. Farr, responded beautifully to the suggestions and teachings of the week.

PONTOTOC ENROLLS MORE THAN HUNDRED IN TRAINING SCHOOL

Pontotoc chose the coldest week we have had this winter for their training school, and while the weather was cold, the hearts of the people were warm and the result was that an attendance of more than a hundred met classes each evening during the week of March 6-11. Bro. R. B. Patterson, of Calhoun City, taught the Senior Manual; Miss Mary D. Yarborough, of Blue Mountain, taught the Leaders Manual; Miss Marion Leavell, of Ole Miss, taught the Intermediate Manual; and Auber J. Wilds led a class in Investments in Christian Living. The faculty volunteered their services with the church defraying expenses. The fine spirit of the people made the week one of enjoyment. Two class periods with thirty minute intermission for demonstration and inspiration marked each day except Friday, on this the last day a helpful social was given as the closing period of the week's work.

"AN UNASHAMED WORKMAN"

Dr. Roland Q. Leavell has written and the Baptist Sunday School Board has published a book that should have a wide reading all over the Southern Baptist territory and especially in Mississippi. The life story of one of Mississippi's greatest sons,

Dr. L. P. Leavell, under the title of "An Unashamed Workman." To those who knew L. P. Leavell, no urge is necessary; you will get a copy of the book just as soon as it is possible for you to do so. And to others, let me say that when you get and read this book, you will be grateful for whatever urge you had that prompted your investment of time and money. The book is well written and covers the life of this unusual personality in a most interesting way. Certainly, no one individual has meant more to the Baptist cause than has L. P. Leavell. And in addition to the value of the book as a well written biography of a religious genius, it presents a bit of history that each Baptist will want to add to his library. The book sells for \$1.50, and will make a splendid gift to a son, daughter, mother, father, friend or others.

JUNIOR RECEIVES THREE YEAR BIBLE READERS AWARDS

Mildred Ruth Ammon, a member of the Junior B.Y.P.U. of First Church, Vicksburg, has kept up her daily Bible readings for three years and has been awarded the certificate with seals for second and third years. We congratulate Mildred Ruth and commend her interest and loyalty to every Junior in the State.

MANY CHURCHES OBSERVE STUDY COURSE THIS MONTH

March is our Study Course Month and many of our churches have already observed study course while others are having theirs this week. Our standard requires that a union have at least one study course a year with half the members taking and passing the work. A good Instruction committee will not be satisfied with one study course a year for their B.Y.P.U.. Nor will they be satisfied with half the members taking the work. Why should only fifty per cent take the work? What is good for that half is good for the other half. Set 100% as your goal and certainly not less than two study courses a year as your schedule. Rush the names in for those taking the work this month, do not hold the list thinking that others will take it later. They may and probably will, but why make these faithful ones wait? Get their award right away and their receiving it will be an incentive to the others no doubt.

INCOMPLETE

Of course, there are a few churches that have only enough members to justify just one B.Y.P.U. However, the vast majority of churches could and should have a complete organization with General Organization functioning. Anything less than the right way is the wrong way, and the incompleteness of so many of our B.Y.P.U. departments in churches should be corrected. Why not a director if the church has as many as fifty members? Fifty members

of the church suggests material for at least two unions, and with a director who appreciates his office this church would soon have two unions. A church with a hundred members has possibilities for four unions and a church with a thousand members has the possibilities for forty unions. No, we may never reach our possibilities, but a complete General Organization on the job will help mighty toward bringing it about.

—BR—

THE RICHES OF POVERTY

(By Jennie N. Standifer)

"Have you heard that Mrs. Gordon has lost all of her money by the failure of a bank?" I heard a young girl ask an elderly woman.

She replied: "Yes, I heard of it, and while I regret to learn of her financial poverty, I rejoice because she is so rich in things that cannot be taken from her."

"What are they?"

"Friend, she has a record of her past that would bless any life. She has visited the sick, the poor and sorrowing. She gave sympathy. Where money and other help were needed, she was always ready to supply them. When young Christians stumbled and were discouraged, she gave encouraging words and advice that aided in bringing them back to paths of righteousness. She set a splendid example of the use of the tongue by never speaking a harsh, unkind word in her associations with rich or poor, ignorant or learned. This made her beloved by all. She also set a fine example in her regular attendance at all church services and of active work in women's organizations for Christian work. In fact, she was a leader in all work that was for the services of the Master, or for the uplift of fellow mortals with whom she was thrown.

"She never spoke an unkind or harmful word to those who cheated her in business and misrepresented her. When Mrs. Gordon goes to her heavenly home she will be greatly missed, but her influence for good will be felt for generations to come."

This prophecy came true, and to this good day Mrs. Gordon's influence for good continues, to bless and help the world.

Should any of us then despise the true riches that may be ours in poverty, and prove a greater blessing than all the money we may accumulate?

—BR—

A WORD OF ENDORSEMENT

"A Stack Pole Bible Study," by Rev. Geo. W. Riley, Clinton, Miss., price 50cts. (Orders of five or more to author, 40 cts.). This is a compact little volume of 160 pages. A brief outline of the book is as follows:

(1) What Baptists Believe. (2) Christian Stewardship. (3) The Tithe. (4) Religion of Giving. (5) The Blood. (6) The Holy Spirit. (7) Prayer. (8) Faith. (9) Gospel Music. This is the Second Edition of this helpful book.

—R. F. Clark, Book Reviewer.
Okeene, Oklahoma.

—BR—

Economy Plus—"Here comes the parade, and your Aunt Helen will miss it. Where is she?"

"She's up-stairs waving her hair."
"Mercy! Can't we afford a flag?"
—Ex.

CHIPS

The doctrine of equality of all men before God in salvation, forever does away with all covenant religions, and deals a death blow to the superstition and fallacy of inherited grace. The new covenant is a covenant of grace, and not of blood, or ancestry.

The Kingdom of Grace is composed of those "who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God" John 1:13.

No child upon whom the ordinance of baptism (so-called) was ever performed in infancy, as a seal of a supposed covenant of grace, has any merit before God, in salvation, that the child of heathen parentage may not claim. No child born of Christian parents has any inherited participation in the saving grace of God, that the Scriptures do not guarantee to the unnamed and unclaimed waif of the slums.

"There is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him." Rom. 10:12. "Think not to say within yourselves, We have Abraham to our Father; for I say unto you that God is able of these stones to raise up children to Abraham." Mat. 3:9.

"The law was given by Moses, but grace and truth came by Jesus Christ." John 1:17. The Scriptures speak nowhere of inherited grace, but speak mightily upon the doctrine of inherited depravity. The idea of inherited grace, and the value of covenant religion are a league with the devil, because they deny the doctrine of total depravity of the human race, and dispute the universal necessity of the atonement of Christ. It took the Apostle Peter some time to learn that "God is no respector of persons," and that grace knows no aristocracy of human blood."

—C. M. Sherrouse.

—BR—

Don't Be Hasty

A pompous man missed his silk handkerchief and accused an Irishman of stealing it. After some confusion the man found the handkerchief in his pocket and apologized for having accused the Irishman.

"Never mind at all," said the latter. "Ye thought I was a thafe, and I thought you was a gentleman, an' we were both mistaken." —Ex.

—O—
Patricia: "You should have your portrait painted, Tom. Have you ever been done in oil?"

Tom: "You bet! I lost fifty thousand dollars in oil a year ago." —Ex.

Capudine best for HEADACHE

because—

I. It gives relief by soothing nerves — not deadening them. Contains no opiates. Won't upset stomach.

2. Being liquid, it acts quicker than pills or powders. Sold at drug stores in single dose, or 10c, 30c, 60c sizes.

(Continued from Page 11)

YALOBUSHA COUNTY

Bethel	N. F. Metts, Oxford, Miss.
Big Springs	J. M. Metts, Water Valley, Miss.
Camp Ground	J. M. Metts, Water Valley, Miss.
Clear Springs	J. M. Hendrix, Coffeeville, Miss.
Dividing Ridge	L. J. Crumby, Hohenlinden, Miss.
Elam	J. H. Page, Oakland, Miss.
Hopewell	J. L. Vincent, Oxford, Miss.
Mt. Gilead	N. F. Metts, Oxford, Miss.
New Hope	J. H. Page, Oakland, Miss.
O'Tuckalofa	J. M. Metts, Water Valley, Miss.
Pilgrims Rest	S. H. Shepherd, Sardis, Miss.
Pine Grove	J. M. Hendrix, Coffeeville, Miss.
Scobey	J. R. G. Hewlett, Charleston, Miss.
Pleasant Grove	J. W. Fields, Scobey, Miss.
Sylvarena	
Tillatoba	Joe Sturdivant, Abbeville, Miss.
Wayside	J. R. G. Hewlett, Charleston, Miss.

YAZOO COUNTY

Hebron	W. H. James, Phoenix, Miss.
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BAPTIST WORLD ALLIANCE:
MEETING OF EXECUTIVE
COMMITTEE IN LONDON

—o—

Important and Interesting Business:
Berlin Congress, Cables to
Shanghai and Geneva, etc.

—o—

The Executive Committee met at the offices of the Alliance, London, England, on Wednesday, February 3rd, 1932. Twenty-seven members attended in person or by proxy. The officers present were Dr. John MacNeill, President, in the chair, Alderman Herbert Marnham, Eastern Treasurer, and Dr. Rushbrooke, General Secretary. Dr. W. O. Lewis, of the Northern Baptist Convention of America, and Dr. Everett Gill, of the Southern Baptist Convention, were among those holding proxies.

Much interesting business was transacted, and the following items may be noted:

World Congress in Berlin, 1933

It was reported that committees in America are concerning themselves with travel arrangements and with the question of excursions before and after the Congress, and that the Rev. Herbert Halliwell of the British and Continental Touring Club is visiting Germany during the next week with a view to arranging hotel accommodation in Berlin for British visitors and arranging tours after the Congress. (The meetings are to be held August 4th-10th inclusive).

Further details regarding the programme were discussed and referred to the Programme Committee (consisting of the President, the Secretaries, Dr. J. H. Franklin, the Rev. Gilbert Laws, Dr. McGlothlin, and Dr. Simoleit) for inclusion in the final draft.

It was agreed that one afternoon should be given to meetings of various language groups including the following: (a) English-speaking, (b) Scandinavian, (c) German-speaking, (d) Latin; and (e) Slav (others to be arranged if necessary).

A Cable to Shanghai

In view of the serious fighting at Shanghai, the following telegram was dispatched to the President of the China Baptist Alliance, Dr. Herman Liu, of Shanghai University:

"Baptist World Alliance Executive Meeting in London send profound sympathy and earnestly pray our brethren may be kept safely in this time of trouble.—John MacNeill,

Bethel—Blackjack	J. L. Boyd, Vicksburg, Miss.
Anding	D. I. Young, Eden, Miss.
Bentonia	R. E. Larson, Clinton, Miss.
Bethlehem	I. S. Bass
Center Ridge	D. I. Young, Eden, Miss.
Eden	
Holly Bluff	
Liverpool	J. H. Love, Clinton, Miss.
Oak Grove	O. H. Buckley, Shivers, Miss.
Ogden	
Providence	A. J. Nixon, Cruger, Miss.
Rocky Springs	D. I. Young, Eden, Miss.
Short Creek	
Satartia	W. H. James, Phoenix, Miss.

ZION ASSOCIATION

Philadelphia	J. B. Middleton, Slate Spgs., Miss.
Shady Grove	L. W. Estes, Eupora, Miss.
Double Springs	Joel Dorroh, Bellefontaine, Miss.
Walthall	J. M. Spikes, Derma, Miss.
Hebron	Joel Dorron, Slate Springs, Miss.
Tomnolen	E. T. Putnam, Derma, Miss.
Mt. Pleasant	E. T. Putnam, Derma, Miss.

Lollars Grove	C. S. Mullens, Mathiston, Miss.
Pilgrims Rest	J. B. Middleton, Slate Spgs., Miss.
Pleasant Hill	J. W. Hicks, Bellefontaine, Miss.
Spring Creek	L. W. Estes, Eupora, Miss.
New Hope	J. D. Middleton, Slate Spgs., Miss.
Bethel	J. B. Middleton, Slate Springs, Miss.
Cross Roads	E. F. Jones, Newton Miss.
County Line	Louis Crumby, Hohenlinden, Miss.
Eupora	
Spring Hill	S. E. Carter, Slate Springs, Miss.
Monte Vista	J. F. Mitchell, Maben, Miss.
Bluff Springs	L. W. Estes, Eupora, Miss.
Mt. Zion	L. W. Estes, Eupora, Miss.
Harmony	J. B. Middleton, Slate Springs, Miss.
Fellowship	J. W. Hicks, Bellefontaine, Miss.
Mathiston	S. P. Andrews, Houlka, Miss.
Mt. Vernon	E. Z. Crick, Reform, Miss.
Sabougla	J. B. Middleton, Slate Spgs., Miss.
Mantee	
Hohenlinden	
Union	

President; J. H. Rushbrooke, General Secretary."

Telegram to Disarmament Conference

Since the Committee was meeting at the time of the opening of the Disarmament Conference, Geneva, a cablegram was dispatched to the President as follows:

"Executive of Baptist World Alliance representing constituency of nearly forty millions in sixty-eight nations expresses its deep sense of the critical importance of the present Conference and assures its members of united and eager support by Baptists in effort to secure effective and worldwide reduction of armaments.—J. H. Rushbrooke, General Secretary."

The President's Far-Eastern Tour

The Committee, on the motion of Mr. Marnham, congratulated the President on his successful tour in the Far East; and expressed its sense of the high value of the services rendered thereby to the Alliance as a whole, and especially to the Baptists of Japan, China, Burma, India, and Ceylon.

In acknowledging the vote the President referred to the assistance given him in his preparations and also at many points of his journey, naming especially the General Secretary, Dr. J. H. Franklin, Dr. T. B. Ray, Dr. J. C. Robbins, the Rev. C. E. Wilson, and the missionaries in the fields he had visited.

Kobner's Granddaughter Coopted On Committee

Frau Berta Gieselbusch, having been compelled to resign, owing to heavy pressure of work, it was agreed that Frau Ruth Baresel-Kobner, of Stuttgart, should be invited to serve in her place. Frau Baresel-Kobner is the granddaughter of the famous pioneer, Julius Kobner.

Russian Refugees

It was reported that by means of donations obtained in England and the United States, help had been given to a number of Baptist refugees now in China and in European countries bordering the U. S. S. R.

New Members of the Alliance

The following bodies applied for membership of the Alliance and were accepted:

(a) Bengal-Orissa Baptist Convention. (b) Burma Baptist Missionary Convention. (c) Simla-Kalka Church Council. (d) Baptist Union of Trinidad and Tobago. (e) German-

speaking Association in Brazil.

In the case of the last named, stress was laid upon the fact that the Brazilian Baptist Convention had raised no objection to the separate affiliation of this body which is linguistically and geographically separated from the bulk of the Baptists in the land.

Publications

The thanks of the Committee were voted to Dr. W. Y. Fullerton, the Rev. S. Pearce Carey, M.A., and Prof. W. O. Carver for their generous help in preparing the "Life-stories of Great Baptists," which the Alliance is circulating to the denominational press throughout the world.

—BR—
WOMAN'S COLLEGE

Besides the fact that Woman's College has secured, we think, the best possible successor to Dr. J. L. Johnson in the person of Mr. W. E. Holcomb, of Tupelo, we rejoice to mention the name of our very first Freshman for the session 1932-33, Miss Jonnie Phillips, the daughter of Reverend J. T. Phillips, of Pachuta. This young lady deserved special mention because she will graduate with honors, has taken a business course and equipped herself for life although she has the handicap of having lost her left arm when about twelve years old. She applied at Woman's College more than a year ago and therefore secured a position

whereby she will be able to pay the greater part of her expenses. This shows that where there is a will there is a way. Among the other Freshmen enlisted so far, we take great pleasure in mentioning Miss Sue Belle Johnson, the last of Dr. and Mrs. Johnson's daughters.

The material reduction authorized by our Board of Trustees is appreciated by our patrons and the many responses received lead us to believe that we will have the best student body we have had in recent years. Practically all self-help positions have been awarded. The spirit with which the students and faculty received the new President and manner in which he has been accepted by our many friends has given Woman's College a great boost.

Sincerely yours.

—R. F. Bass,
Bus. Mgr.

—BR—
City Slicker: "What does your son do?"

Farmer: "He's a bootblack in the city."

City Slicker: "Oh, I see, you make hay while the sun shines." —Ex.

W. F. Munday, West Point, Miss., Evangelistic Singer, available for meetings some of time in April and for the balance of the spring and summer. Soloist, Choir Leader and children's worker. Highest references as to character and ability. Eight years experience. In charge of local choir full time. Am in business and salary is no consideration.

Give Your Lad A Fair Chance



ONE SEASON AT CAMP RIDGECREST Will Make of HIM A MANLY FELLOW

Write Charles W. Burts, Director
161 8th Ave., N. Nashville, Tenn.

FOR DESCRIPTIVE, ILLUSTRATED
CATALOG OF
CAMP RIDGECREST

Tells how to have an ideal vacation under a camp staff of trained supervisors in America's great out-of-doors.

Open for Boys 6 to 18 years of age. Season from June 30th to August 25th — first term closes July 27th. Features Swimming, Boating, Canoeing, Tennis, Hiking, Scouting, Baseball, Basketball, Track, Marksmanship, Horseback Riding, Etc.

Your Lad Will Have A Real Chance at Ridgecrest

EAST

(By A. R. Adamson)
Second Church,
The fourth century Christian era was a stormy period in history throughout the world. The rise and fall of empires, and sudden changes and the bloody scenes of persecution. The First Christian introduces the sweeping extermination of Christians. The great Antioch is opened. The first council of the Church is held at the Capitol of the Empire, Rome to Constantine. Rome dies, and the Roman partitioned. What a tragic civil war began under Constantine the Great. Julian the Apostate becomes the Emperor. The Synod of Arles in the century only had the birth of Saint John the Baptist. Julian is made Caesar of Gaul. On the death of Julian, Julian ascended the throne and paganism is overthrown. Julian makes his way into Persia, retreats before the century was over. Julian had died. After the Persian campaign, Julian lay dying, he exclaims, "I am a Christian, thou hast conquered me." And now, in the splendor of her Christian world comes again the tide—the day that the resurrection of Christ. Under Julian, the world lapsed into heathenism again the ancient shams where once their gods were. After the Persian campaign, Julian lay dying, he exclaims, "I am a Christian, thou hast conquered me." And now, in the splendor of her Christian world comes again the tide—the day that the resurrection of Christ. Out of the terrors of creeds and plagues scores of people come. However difficult they all stand in the dust and shout the word of God.

A great majority of the world looked upon death as a sleep. One of the poets declared: "The best thing in life is to pass away." Another poet said: "The best thing in life is to be born, and the next best is to die." In the world, there are many apparent about the future, who drank the fatal hemlock. While many others were terrified and the thought of them a thing unbearable.

Easter belongs to the world. Someone has the age of chivalry, who to raise a brave man, he struck him lightly and then pronounced death. Death is but the soft soil in which the King Eternal, faithful subject to the commandancy of the sky.

EASTER

—
(By A. R. Adams, Minister,
Second Church, Greenwood)

The fourth century of the Christian era was a stormy period. Its history throughout is marked by the rise and fall of empires, the marvelous and sudden shifting of creeds, and the bloody scenes of religious persecution. The Emperor Diocletian introduces the century by a sweeping extermination of Christians. The great Arian controversy is opened. The first General Council of the Church is held at Nice. The Capitol of the Empire is moved from Rome to Constantinople. Constantine dies, and the Roman Empire is partitioned. What a period! The tragic civil war between the sons of Constantine opens its terrible history. The Romans suffer defeat at the hands of the Persians, and Constantius becomes the sole emperor. The Synod of Arles convenes and the century only half gone, witnesses the birth of Saint Augustine. Julian is made Cæsar and defends his beloved Gaul. On the death of Constantius, Julian ascends the throne and paganism is once more in the saddle. Julian makes an expedition into Persia, retreats and dies. Before the century was three-fourths passed Julian had died, Jovian was emperor of all Rome, and Christianity was again in full sway.

What a wonderful century! Wondrous in its rise and fall of creeds, crowns and thrones. And yet, what is still more wonderful, this century saw the first regal acknowledgement of the kingliness of the world's Christ. Under Julian, the empire lapsed into heathenism. They built again the ancient shrines and groves where once their fathers gathered. After the Persian defeat, when Julian lay dying, he exclaimed, "O Galilean, thou hast conquered!"

And now, in serenest peace and in the splendor of her power, the Christian world comes again to her Easter tide—the day that commemorates the resurrection of her Priest and King. Out of the varied interpretations of creeds and formulas multiplied scores of organizations have come. However different these may be, they all stand by their sleeping dust and shout the triumphs of the dead.

A great majority of the ancient world looked upon death as an eternal sleep. One of the old Greek muses declared: "The best thing is not to have been born, and the next best thing is to pass away as soon as possible." Another of the old Greek poets said: "The best gift of the gods to man is the power to take one's own life." In this utter blindness and apparent care-nothingness about the future, the old Grecian drank the fatal hemlock with stoical impunity. While many held his view, others were terrorized by the tomb and the thought of death was to them a thing unbearable.

Easter belongs to the Christian world. Someone has said that in the age of chivalry, when a king wished to raise a brave man to knighthood, he struck him lightly with the sword and then pronounced him noble. So death is but the soft sword touch by which the King Eternal elevates His faithful subject to the knight-errant of the sky.

While creeds have not always expressed the doctrine of the resurrection, yet the universal world-heart throbs with a hope of life beyond the valley and the shadow.

At the open grave on this Easter day the race stands peering into dim and distant future. It asks the question: "How are the dead raised and with what body do they come?" There never has been but one recorded answer to this great query: "Thou sowest not that body that shall be, but bare grain; It may chance of wheat, or of some other grain." It requires no impossible feat of the brain to understand that physical changes may be wrought without effect upon the realm of spirit. It is said that the throbbing heart undergoes radical change in specified time. Anatomists tell us that this body of ours passes through a perfect metamorphosis within a term of years, and yet identity is undisturbed. Here is the supreme thought of the Christian faith. It may have been another—that resurrection body. But the nail prints and the clefted side were tangible evidences that steadied the faith of Thomas. When I reach the land of the good, among all the blood-washed throng, I may not find the flesh and blood of my sainted dead. But just as the new grain of wheat is not different from the old so shall I recognize my loved but not lost in all that summer-land of God.

—BR—

PASTOR'S CONVENTION TRIP

—
(By David M. Gardner)

I was profoundly impressed by a statement made by Dr. John Jeter Hurt during the Convention in Birmingham. Some of the preachers were discussing the matter of the meeting place for the Convention and Dr. Hurt said: "I want to go to St. Petersburg, Florida. When I go to a Convention I want to go somewhere and see something new." He expressed the desire of a large number of preachers and others.

This would be a fine time for our pastors to combine their vacation and Convention trip. Pastors, by all means, ought to attend the meetings of the Southern Baptist Convention; pastors need a vacation. But during the period of depression we shall have to conserve our resources. This is a fine time, and place for our people to add a few days to the Convention trip for a vacation in the Land of Sunshine and Flowers. Florida, known as the "Nation's Playground," is an ideal place for the most helpful vacation for tired and overworked people.

We do not want our people to stay away from the sessions of the Convention. We know that fishing in the blue waters of the Gulf of Mexico, golfing and sight-seeing will be tempting, but if we will plan ahead we can add a few days to the Convention trip and enjoy these pleasures following the Convention. So far the local committee has nothing planned that will in the least attract from or run counter to the Convention.

—
Minister: "Do you say your prayers every night, Oswald?"

Oswald: "No—some night I don't want anything."

SCHEDULE OF ROOMS—ST. PETERSBURG HOTEL
MEN'S ASSOCIATION

HOTEL	
Alexander	25 double rms., standard bed for 2. \$1.50 per capita, no bath 6 double rms., twin beds for 2. \$1.75 per capita, no bath 25 double rms., standard bed for 2. \$2.00 per capita, with bath 20 double rms., twin beds for 2. \$2.50 per capita, with bath 38 single rms., for one person. \$2.50 per capita, with bath 13 double rms., standard bed for 2. \$2.00 per capita, with bath 58 double rms., twin beds for 2. \$2.50 per capita, with bath 50 rooms, with bath
Allison	10 double rms., standard bed for 2. \$1.50 per capita, no bath 10 double rms., twin beds for 2. \$1.50 per capita, no bath 5 double rms., standard bed for 2. \$2.00 per capita, with bath 5 double rms., twin beds for two. \$2.00 per capita, with bath 50 rooms, with bath
Applegate	
Bates	
Butler Arms	
Dennis	
Commodore	10 single rms., for one person. \$1.50 per capita, no bath 30 double rms., standard bed for 2. \$1.25 per capita, no bath 6 single rms., for one person. \$2.50 per capita, with bath 60 double rms., twin beds for 2. \$2.00 per capita, with bath 18 double rms., standard bed for 2. \$1.75 per capita, with bath 2 double rms., twin beds for 2. \$2.00 per capita, with bath 24 single rms., for one person. \$2.00 per capita, no bath 30 single rms., for one person. \$2.50 per capita, with bath 70 double rms., twin beds for 2. \$2.50 per capita, with bath 8 single rms., for one person. \$2.00 per capita, no bath 10 double rms., twin beds for 2. \$2.50 per capita, with bath 56 double rms., twin beds for 2. \$2.00 per capita, with bath 14 double rms., standard bed for 2. \$1.50 per capita, no bath 6 double rms., twin beds for 2. \$2.00 per capita, with bath 7 single rms., for one person. \$2.00 per capita, no bath 3 double rms., twin beds for 2. \$1.75 per capita, no bath 3 single rms., for one person. \$2.50 per capita, with bath 22 double rms., standard bed for 2. \$2.00 per capita, with bath 26 double rms., twin beds for 2. \$2.50 per capita, with bath 13 double rms., twin beds for 2. \$2.50 per capita, with bath
Detroit	
Deville	
Edwuardo	
Floronton	
Hollander	15 double rms., standard bed for 2. \$2.00 per capita, with bath 60 double rms., twin beds for 2. \$2.50 per capita, with bath
Huntington	16 single rms., for one person. \$2.00 per capita, no bath 24 double rms., standard bed for 2. \$2.00 per capita, no bath 8 single rms., for one person. \$2.50 per capita, with bath 70 double rms., twin beds for 2. \$2.50 per capita, with bath 60 rooms, with bath
Mari Jean	
Miller Hotel	20 double rms., standard bed for 2. \$2.00 per capita, with bath 10 double rms., twin beds for 2. \$2.00 per capita, with bath
Peñn State	10 double rms., standard bed for 2. \$1.50 per capita, no bath 20 double rms., twin beds for 2. \$2.00 per capita, with bath
Pennsylvania	5 single rms., for one person. \$2.00 per capita, no bath 15 single rms., for one person. \$2.50 per capita, with bath 120 double rms., twin beds for 2. \$2.50 per capita, with bath
Pheil	4 rms., 2 double beds per rm. \$1.50 per capita, no bath 10 single rms., for one person. \$2.50 per capita, with bath 20 double rms., standard bed for 2. \$2.00 per capita, with bath 90 double rms., twin beds for 2. \$2.50 per capita, with bath
Poinsettia	15 single rms., for one person. \$2.00 per capita, no bath 30 double rms., standard bed for 2. \$2.00 per capita, no bath 52 double rms., standard bed for 2. \$2.00 per capita, with bath 36 double rms., twin beds for 2. \$2.50 per capita, with bath
Ponce de Leon	20 single rms., for one person. \$2.00 per capita, with bath 15 double rms., standard bed for 2. \$1.50 per capita, with bath 50 double rms., twin beds for 2. \$2.00 per capita, with bath
Princess	42 single rms., for one person. \$2.50 per capita, with bath 192 double rms., twin beds for 2. \$2.50 per capita, with bath
Ritz	10 single rms., for one person. \$2.50 per capita, with bath 15 double rms., standard bed for 2. \$2.00 per capita, with bath 25 double rms., twin beds for 2. \$2.50 per capita, with bath
Royal Palm	10 single rms., for one person. \$2.50 per capita, with bath 40 double rms., standard bed for 2. \$2.00 per capita, with bath 25 double rms., twin beds for 2. \$2.50 per capita, with bath
Suwannee	28 single rms., for one person. \$2.50 per capita, with bath 137 double rms., twin beds for 2. \$2.50 per capita, with bath
Wigwam	(More rooms if available) 19 double rms., standard bed for 2. \$1.25 per capita, no bath 9 double rms., twin beds for 2. \$1.50 per capita, no bath 4 double rms., standard bed for 2. \$1.50 per capita, with bath 10 double rms., twin beds for 2. \$2.00 per capita, with bath 13 double rms., standard beds for 2. \$1.75 per capita, with bath 12 double rms., twin beds for 2. \$2.00 per capita, with bath
Wilmer	

2,119 — Total rooms



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SPECIAL MISSIONARY PROGRAM IN SUNDAY SCHOOL AT M. W. C.

During this month special attention will be given to missionary endeavors, and each Sunday a program is given to emphasize missions. Last Sunday morning the Scripture was taken from Acts, "The Call to Macedonia." After this reading a special echo song was given: "Send the Light," with the solo, "We've A Story to Tell to the Nation." Sketches of the life and works of three missionaries, Adoniram Judson, David Livingston, and Lottie Moon, were given.

Good Deed Week was emphasized in the Life Service Band Meeting Friday afternoon. This is to be a week of giving wholeheartedly of our services to others. At least five good deeds a day are suggested. The rest of the program was given over to the informal exchange of experiences from each individual on the matter of tithing, and the joys that came from being a tither.

—o— BLUE MOUNTAIN

The student body held two very important elections this week, in which the President of the student body and the President of the B.S.U. were chosen for next year. Miss Miriam Daffin, from Standard, La., was elected President of the Student Body. She has served as a most efficient President of the B.S.U. this year. Miss Hester Seale, from Holly Springs, Miss., was chosen as B.S.U. President for next year. She is a consecrated, conscientious girl, well liked by students and faculty, of high scholastic standing, and suited in every way for the position. With these two girls filling the principal offices, Blue Mountain girls are looking forward to next year as a great year in the history of the college.

The B.S.U., working in cooperation with the Annual Staff, sponsored the Mississippi College Glee Club on March the ninth. The immense enjoyment of the songs, orchestra, and other features of the program, together with the novelty of so many men on the campus, caused that day to be one long remembered by B.M.C. girls.

On March 25-27 B.M.C. is to be the hostess to the Junior G.A. House Party. Miss Frances Landrum, the State Young People's Leader, will have charge of the program. Miss Lolita Hannah, a missionary from China, will be the inspirational speaker for the occasion. The theme of the meeting is to center around "mountains" and their glory. The college girls are to take the younger girls into their rooms as their guests and "little sisters." The B.S.U. Council will do its very best to make the visitors feel at home and have a memorable visit to Blue Mountain.

—o— CLARKE COLLEGE Y.W.A.

On the last Friday evening, March 11, the W.M.U. of the Newton Bap-

Secretary, Orlene Ellis, Blue Mountain
Treasurer, Arny Rhodes, Ole Miss.
Reporter, Lavonne Reeves, MSCW.

Address all communications to Box 1337, Columbus, Mississippi

tist Church entertained the Y.W.A. organizations of this county, celebrating the twenty-fifth anniversary of the Y.W.A. with a banquet in the college dining hall.

The President of the W.M.U., Mrs. R. S. Majure, acting as toast Mistress, called the girls to order by asking that we sing the Y.W.A. song, "O Zion Haste!" Immediately following this song we were led in prayer by Mrs. J. M. Wells, local Young People's Leader. We were then seated at the tables which were artistically decorated with the Y.W.A. colors to correspond with the green and white decorations of the dining hall.

The President of the local Y.W.A., Lucy Locke Majure, blew out the candles on the birthday cake. Following this the President of the college Y.W.A., Mina Mae Tillson, welcomed the visiting Y.W.A.'s. The response was given by a representative of the Decatur Y.W.A., Bessie McMullan.

Then we enjoyed two delicious courses, prepared and served by the local W.M.U. Between courses we were favored with a vocal duet by Mrs. A. A. Roebuck and Mrs. L. G. Kee. Mattie Hazel Magee, of Clarke College, gave a short talk on "What the Y.W.A. Has Meant to Me." Miss Frances Landrum, the State Young People's Leader, who was the guest of the occasion and speaker of the evening, cut the big, two-story birthday cake before ice cream was served.

The real treat and main purpose of our getting together came at last, when Miss Landrum brought to the group a message unequalled by anything that we had heard before. It was inspiring, uplifting and something that moved the hearts and souls of each one present to higher and nobler thoughts. Months, years nor even a lifetime can realize the good that came from this short association with a personality so powerful as that of Miss Landrum's. Our only regret is that every girl within reach of our town did not hear what Miss Landrum had to say to a group of young girls.

The program was brought to a close with prayer, led by Mrs. John F. Carter. The countenance of each girl as she left the dining hall evidenced not only that she had spent a happy evening but that she had spent one which would be profitable throughout a lifetime.

Mary Katherine Carr,
Clarke Y.W.A. Reporter.

—o—
Mississippi State College
A. & M. College, Miss.
March 18, 1932.

Delegations representing the Baptist Student Unions of M.S.C.W., Blue Mountain, and Mississippi State College, left this campus early Tuesday morning, March 21st, enroute to the B.S.U. House party which was held at Vicksburg, March 22nd and

23rd. An overnight stop was made at Mississippi College and the trip completed Wednesday in company with delegations from other Mississippi colleges.

The purpose of the "party" was to work out plans for the B.S.U. work of the coming summer and next year. A period of wonderful fellowship was enjoyed by all who attended and many definite plans were made for forwarding the cause of Christ upon the college campuses of the State.

Nominations of candidates for offices in the three senior B.Y.P.U.'s for the coming quarter have been made and elections will be held in the near future.

Great progress has been made in this phase of our Baptist work during the last two quarters under the wise directorship of F. T. Bailey, a member of the Junior class at Mississippi State. —o— O. Hendrix.

LAKE

The regular fifth Monday meeting of the Federated Missionary Societies of Lake was held in the Methodist church, February 29. Mrs. J. O. Rutledge, Chairman of the group, presided at the following program:

1. Song, by all. 2. Scripture reading, by Mrs. J. O. Rutledge. 3. Invocation, by Mrs. R. S. McNeel. 4. Story of the Crucifixion, by Mrs. J. A. Freeman. 5. Story of Jarius' daughter, by Mrs. Lee Rush. 6. Special song, "Just For Today," by Mesdames Snelgrove, Brooks, McHenry, Freeman. 7. Story of Barabas, by Mrs. W. P. McMullan. 8. Bible Questionnaire, by Mrs. W. O. Idom. 9. Song, "You Go to Your Church and I'll Go to Mine," adopted by the Federated Societies. 10. Closing prayer, by Mrs. Snelgrove.

BR

PRESIDENT EDGAR HOLCOMB

An event of unusual interest and importance was the introduction at the Mississippi Woman's College last Monday of W. E. Holcomb as President of that splendid educational institution.

The Hattiesburg American welcomes the opportunity to join the city, Forrest county and South Mississippi and the Baptists of all sections of the State in extending a hand of greeting and good will to President Holcomb; and in wishing him Godspeed in the most important work he is beginning here.

The Woman's College trustees and Baptists at large deserve congratulations for bringing this young dynamic man to this particular task. Mr. Holcomb is only 38 years of age, but he already has taken high rank in State Baptist affairs. He is now serving his second year as President of the Mississippi Baptist Convention. For three years he was one of the two Mississippi representatives on the executive committee of the Southern Baptist Convention and is now a member of the Baptist education committee in Mississippi.

Mr. Holcomb has been engaged in successful business enterprises at Tupelo for the past 10 years in addition to constant activity in religious affairs. As a secretary and lecturer in Sunday school and Baptist Young People's Union work during which he traveled throughout Mississippi; as a present day Baptist leader and as a former member of the Woman's College faculty, Mr.

In Memoriam

MRS. A. L. DEAR

Mrs. A. L. Dear died in Pontotoc January 22, 1932. She was 84 years old and had been a member of Steens Creek at Florence for many years. She was a lifelong reader of The Baptist Record, and it was her habit to read the Bible through regularly and consecutively. She made her home in recent years with her daughter, Mrs. R. W. Hardy.

Holcomb comes unusually well equipped to assume the duties of his new office.

In becoming President of the Mississippi Woman's College Mr. Holcomb takes charge of an institution well worthy of his notable abilities. For twenty years under the capable management of the able Dr. John L. Johnson and "Miss Sue Belle" this college has been the pride of all Hattiesburg and surrounding territory and of all Mississippi Baptists.

The M. W. C. is a standard A grade, four-year college, with all departmental heads degree men and women, all instructors trained in colleges and universities; with an excellent music department, and all other fine arts departments capably directed.

But most important of all to those who are giving their lives to this school is the fact that the Woman's College nurtures those distinctive Christian graces that send her graduates and former students throughout Mississippi and the South trained in heart as well as in head and hand. The Woman's College speaks today through the hundreds of these graduates and thousands of these former students who may be found in Christian homes, in school rooms, in business circles and in both foreign and domestic mission fields in the service of God Almighty and mankind.

And yet the work of the Mississippi Woman's College has barely begun. With twenty years of honest endeavor as a cause for righteous pride the college stands now upon the threshold of a new day of joyous service and splendid achievement.

Into this life of exalted Christian work the American and all Hattiesburg join with the Baptists of all Mississippi in welcoming President Holcomb.—Hattiesburg American.

—BR—

AN URGENT MESSAGE TO B.M.C. FORMER STUDENTS

Our lack of reaching our goal for Support Fund for Mo Kwong Home for Blind Girls in Canton, China, at this date, (March 19, 1932) is \$1,331.95. How great is the need for faithfulness on the part of everyone! Will you not send your gift at once and not let April first find us with another deficit?

I am counting on you.

—Mrs. T. C. Lowrey.

—BR—

"Going my way?"

"Yeh."

"Kin I ride with you to my home?"
"How far away is your home?"
"Eight blocks."
"I'm parked farther than that."

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